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BIOGRAPHICAL SKETCH OF PROFESSOR RICHARDSON.

THE father of Mr. Richardson was a clergyman of the established church of Scotland. His mother, whose maiden name was Burrel, was of the county of Northumberland. Mr. Richardson was born and educated at Aberfail, in Perthshire.

At a very early period of his life, he gave decided indications of superior talents: the progress he made in languages went beyond the point of mediocrity, and his passion for poetry was manifested by several beautiful and correct manuscript poems written whilst he was a stripling.

He was introduced to the university of Glasgow when very young. He there passed a regular course of study in antient languages, belles lettres, and philosophy, under the instruction of professors Moor, Muirhead, Dr. Adam Smith, and other masters.

The father of Mr. Richardson, who had, with great fidelity, and much to the benefit of his parishioners, discharged the offices of a minister of the Gospel at Aberfail for forty years, was desirous that his son might be educated as a clergyman of the established church of Scotland. He had scarcely commenced the study of theology, when he was appointed, by the late Lord Cathcart, tutor to his sons. He accompanied his lordship and family to St. Petersburg, on his lordship's embassy to Russia, where they remained four years. He there had opportunities of obtaining information which were not possessed by common travellers. Being of the suite of the English ambassador, there were few points in the circles of politics, literature, and manners, which were not within his reach. His "Russian Anecdotes," replete with information and remark, afford abundant evidence of the author's industry in embracing these advantages. Much entertainment and information may be reaped by a perusal of "Russian Anecdotes;" yet we are sorry to be obliged to remark, that the author, in this production, has not always observed his usual accuracy, simplicity, and elegance of diction.

On Lord Cathcart's return to Great Britain, Mr. Richardson accompanied his pupils to the university of Glasgow, where, on the death of professor Muirhead, he was appointed his successor in the *chair of humanity*. By professor of humanity is meant in Scotland, as it is on the Continent, professor of the language, literature, and antiquity of ancient Rome. By this appointment Mr. Richardson was raised to an elevated situa-

tion in the ranks of literature, which he has, by his private and public conduct, shewn that he merited; and that university has, by his literary abilities, lost nothing of its former celebrity.

The first production from the pen of Mr. Richardson was "Poems chiefly Rural;" two editions of which were from the press of the celebrated Foulis, of Glasgow, and one was printed in London. These poems abound with thoughts, sentiments, imagery, and emotions peculiar to a mind "attuned to harmony and gentlest beauty."

The enlightened and amiable father of the professor, discovering the texture of his son's mind was exquisitely fine and delicate, directed his attention particularly to the principles of taste and criticism. He endeavoured, with more than common anxietude, to turn his "mind's eye" to the mirror of nature, and to trace, with philosophic accuracy, the grand sources and tendencies of the sentiments, emotions, and passions of the heart; thus qualifying his son to penetrate into the constitution of the human mind by metaphysical investigation and induction, and not to depend solely on the original impulses of poetic genius.

In 1774 Mr. Richardson published "A Philosophical Analysis and Illustration of some of Shakespeare's Dramatic Characters." In 1779 and 1780 he published the following papers in the "*Lounger*" and "*Mirror*:"—In the *Mirror*, volume first, Nos. 8, 24, and 29;—in the *Lounger*, volume second, No. 42.

In 1784 were also published, by the same author, "Essays on Shakespeare's Dramatic Characters of Richard the Third, King Lear, and Timon of Athens;" with an "Essay on the Faults of Shakespeare, and additional Observations on the Character of Hamlet." Soon after were published "Essays on Shakespeare's Dramatic Character of Sir John Falstaff; and on his Imitation of Female Characters, with Observations on the chief Objects of Criticism in the Works of Shakespeare."

In 1790 Mr. Richardson published "The Indians," a tragedy; which was performed with considerable applause at the Theatre Royal, Richmond, and at Glasgow.

The different productions of dramatic criticism by Mr. Richardson were, in 1797, collected into one volume, with an uniform title of "Essays on some of Shakespeare's Dramatic Characters." They have passed into the fifth edition, and are beyond all doubt the most valuable of our author's productions.

Mr. Richardson's conversation, life, and manners, correspond in a remarkable degree with the morality of his writings. Possessing the highest sensibility, "his sorrows are costly and his joys are precious." His conversation is peculiarly chaste, his manners affable, his friendships warm; and his early and continued attachment to religion and morality has rendered him an useful and honourable guardian of youth in that much celebrated university to which he belongs.

THE

THE REVIEW.

General Biography; or, Lives critical and historical of the most eminent Persons of all Ages, Countries, Conditions, and Professions, arranged according to alphabetical Order. Chiefly composed by John Aikin, M.D. and the late Rev. William Enfield, LL.D. Vol. I. 4to. pp. 560. 1l. 5s.

THAT individual biography affords a more pleasing employment to the mind than general history, has often been acknowledged. In the latter we are introduced into the midst of an immense multitude, intent on carrying into execution some particular object; but, whilst we join in their general views, we feel no particular regard for any person present. In the former, we are brought into the private society of some distinguished or excellent person, to whose narrative we listen with peculiar pleasure, and in whose misfortunes, or success, we are deeply interested. It is indeed wisely ordained, that, from the nature of the human mind, a general relation of great events touches us not so closely as an exact detail of some particular circumstance attending them; and we can bear the description of a battle in which thousands were slain, with more composure than we can listen to the fate of a wounded individual, who, struggling with the feelings of a husband, and a parent, pours out his life on the field of blood, "without a friend to close his eyes."

Such being the interest we take in biographical memoirs, it is not surprizing that different authors should, in different periods of society, have turned their attention to this particular branch of literature; or that their success has been equal to that of any other class of writers. Among the ancients, the works of Plutarch, of Cornelius Nepos, and of Diogenes Laertius, are yet regarded as some of the most valuable remains of antiquity. The immense mass of materials produced by subsequent ages, has since been digested into alphabetical order; and attempts have repeatedly been made to comprehend in one general arrangement all that is deserving of being known respecting the most distinguished characters of every country and of every age.

It is in this class of productions that the volume before us claims a distinguished place; for we have no hesitation in asserting that it possesses eminent advantages over all those which have preceded it. To say nothing of the opportunity afforded by a new work of correcting former errors, and bringing forwards to the present day what may be called *the biographical records of mankind*, the joint authors of the present work were

singularly qualified for such an undertaking. A great extent of general knowledge, a competent share of ancient and of modern learning, a sound and discriminating judgment, an unprejudiced and candid mind, and a sincere and unalterable regard for all that could tend to promote the honour and happiness of the human race, were the characteristics of the late Dr. Enfield; and such too, we will venture to add, are the qualifications of his truly respectable and surviving associate.

In the preface to the present volume the authors have briefly considered the most prominent circumstances attending a work of this kind, which they divide into *selection*, *compass*, and *arrangement*.

‘To speak of the latter first,’ say they, ‘as requiring the least discussion; although the *alphabetical order* is void of all claim to ingenuity, yet its great convenience, together with the insurmountable difficulties accompanying every other method, when attempted to be put into practice, have given it the same preference with us, that it has generally obtained with our brother-writers. If any one who has conceived of peculiar advantages likely to result from some other mode of arrangement—that, for instance, according to classes of persons—will make the experiment, he will presently find so many doubts arise with respect to the classification of individuals, and such a necessity for subordinate divisions, framed upon different and incompatible principles, that he will perceive the danger of inextricable confusion.’

Although we fully agree with the authors in the choice they have made on this head, yet we think it might have been more satisfactory to their readers, had the reasons on which that choice was founded been opened more at large. The principal objections to an alphabetical arrangement are—1. That it is like a rope of sand; a continuation without coherence; and that the desultory manner in which the different articles are necessarily introduced by the absolute controul of the alphabet, in defiance of age, of country, and of similarity, renders the book almost unfit for a continued perusal. 2. That each life being a distinct whole, a repetition of the same historical circumstances is often unavoidable; by which the bulk of the volume is increased, and the attention of the reader exhausted. And 3. That the alphabetical form affords no advantages that might not be obtained from a good index. These objections, however, though specious, are not unanswerable. If the work were classed in chronological order, apparently the most desirable of all others, a further division, as to country, would be found necessary; and when this was completed, it would appear that the work had changed its nature, and was become a general history, in which each individual performed only an occasional

casional part. Again, as a volume of reference, the work would in this case be deprived of a great part of its utility. The circumstance of each life being in the nature of a distinct and separate work, is indeed the great advantage of the alphabetical method, as it enables us to perceive at one view all that is supposed necessary to be known on the subject. And although this method may be called rather an arbitrary connection than a systematic arrangement, and exhibits rather a succession of discordant subjects than the unity of a complete work, yet we ought to call to mind the excellent essay *against inconsistency in our expectations*, for which we are indebted to Dr. Aikin, or to his sister Mrs. Barbauld, and not allow ourselves to wish that the same production should possess excellencies which are, in their very nature, incompatible with each other.

On the subject of *selection*, the authors are more diffuse; and as their remarks on this head are very judicious, we shall lay a part of them before our readers.

'*Selection* is the most important point, and at the same time the most difficult to adjust, in a design of this nature. For though our work bears the name of *general*, and is essentially meant to sustain that character, still selection is a necessary task. In the long lapse of ages from the first records of history, the names of those who have left behind them some memorials of their existence have become so numerous, that to give an account, however slight, of every person who has obtained temporary distinction in every walk of life, would foil the industry of any writer, as well as the patience of any reader. *Fame*, or *celebrity*, is the grand principle upon which the choice of subjects for a general biography must be founded; for this, on the whole, will be found to coincide with the two chief reasons that make us desirous of information concerning an individual—curiosity, and the wish of enlarging our knowledge of mankind. But under the general notion of celebrity, many subordinate considerations arise, which it will be proper here to touch upon.

'The great affairs of the world are frequently conducted by persons who have no other title to distinction than merely as they are associated with these affairs. With abilities not at all superior to those of a clerk in an office, or a subaltern in a regiment, the civil and military concerns of great nations are often managed according to a regular routine, by men whom the chance of birth alone has elevated to high stations. Such characters appear in history with a degree of consequence not really belonging to them; and it seems the duty of a biographer in these cases to detach the man from his station, and either entirely omit, or reduce to a very slight notice, the memorial of one whose personal qualities had no real influence over the events of his age, and afford nothing to admire or imitate.

'There is a class of personages to whom the preceding remark may be thought in a peculiar manner to apply—that of hereditary sovereigns,

ver reigns, many of whom have stepped into the throne and quitted it, without having served for more than to mark out a particular portion of the national history. But since the degree of power entrusted in their hands renders the personal character of even the most insignificant of them not without importance; and since the chronological series of leading events in a country is best learned by associating it with their names; it has been thought advisable in the present work, to insert every individual of all the principal dynasties, ancient and modern, with a summary of their reigns, more or less particular, according as they have exerted a greater or less personal influence over the occurrences in them. In these lives, as in all others of men engaged in public affairs, it has been our peculiar aim to make a distinction between *biographical* and *historical* matter, and to give the former in as ample, the latter in as concise a form, as was compatible with our general views. It is impossible absolutely to separate the two departments; yet it is obvious that biography alone properly belongs to the person; and that history, referring more particularly to transactions, blends the exertions of many individuals into one common agency, without being very solicitous to assign to each his exact share in the result.

That interesting class which lays claim to the remembrance of posterity on account of distinction in art, science, or literature, depending solely on personal qualifications, and commonly acting individually, might seem to admit of an easier estimate of relative merit than the preceding. But the number of claimants is so great, that, in the impossibility of commemorating all, many names must be rejected, which, on the first glance, may seem as worthy of insertion as their preferred rivals. The difficult work of selection ought in these cases to be regulated by some fixed principles; and the circumstances which appear to be most worthy of guiding the decision, are those of *invention*, and *improvement*.

None appear to us to have a more decisive claim to biographical notice than *inventors*; including in the class all who, by the exercise of their faculties in an original path, have durably added to the stock of valuable products of human skill and ingenuity. Perhaps, in the history of the human mind, there is nothing more curious than to trace the operations of an inventive talent, working its way, often without any foreign aid, and deriving from its own resources the means of overcoming the successive difficulties which thwart its progress. It is in such a process that the distinguishing powers bestowed upon man are most surprisingly exerted, and that the superiority of one individual over the common mass is most luminously displayed. How much higher, as an intellectual being, does a Brindley rank, directing the complex machinery of a canal, which he himself has invented, than an Alexander at the head of his army! A Newton, who employed the most exquisite powers of invention on the sublimest objects, has attained a point in the scale of mental pre-eminence, which perhaps no known mortal ever surpassed.

Between invention and *improvement* no precise line can be drawn. In reality, almost all the great discoveries in art or science have arrived

arrived at perfection through the gradual advances given to them by successive improvers, who have exercised a greater or less degree of invention on the subject. When the addition made has been something considerable, the improver seems to have a just title to have his name perpetuated; and accordingly we have been careful not to omit recording every person, of whom it may be said, that any of the nobler pursuits of the human mind received from his labours a conspicuous advancement. The attainment of uncommon excellence in any particular walk, though not attended with what can strictly be called improvement, may be regarded as a just cause for commemoration; since it implies a vigorous exertion of the faculties, and affords animating examples of the possibility of effecting extraordinary things. Many painters, sculptors, musicians, and other artists of high reputation, come under this head, and have been noticed accordingly.

The class known by the general term of *writers* has presented to us difficulties of selection more embarrassing than any of those hitherto mentioned. It comprehends many whose claims on the biographer are surpassed by none; for where is the celebrity which takes place of that of a Homer and Virgil, a Livy and Thucydides, a Swift and Voltaire? But from such great names there are all the shades of literary distinction down to the author of a pamphlet; and where must the line be drawn? Desirous of rendering our work as well a book of reference for the use of men of letters, as a store of biographical reading, we have extended our notices of authors much beyond what the single circumstance of remaining celebrity would warrant; and it has been our purpose to include *some* account of all those persons whose works still form part of the stock of general literature, though perhaps now rather occasionally quoted than perused. We are sensible, however, that, with respect to the individuals who come under this description, infinite differences of opinion must prevail; and we can only assert that we have, in our several departments, exercised our judgment on this head with all the intelligence and impartiality of which we were capable.

On perusing the work itself, we find the respective articles distinguished at the close by the signatures A and E; the former of which we presume are to be attributed to Dr. Aikin, the latter to Dr. Enfield. A few other articles also appear with the signatures of N and of J, which have probably been supplied by different hands.

The lives are, as might be expected from the title, extremely numerous, and consequently many of them very brief; but where the subject is more particularly interesting, the narrative is judiciously and properly extended, and is frequently enlivened by those collateral elucidations and remarks with which a well-informed understanding and a just taste never fail to ornament their productions.

From the lives marked with the letter E we shall lay before our readers some account of one of the most celebrated philosophers

sophers of antiquity, which may enable them to form a judgment of the manner in which the work is executed.

* **ARISTOTLE**, one of the most celebrated philosophers of ancient Greece, the founder of the Peripatetic sect, the son of Nichomachus and Phæstias, was born at Stagyra, a town of Thrace, upon the river Strymon, in the first year of the 99th Olympiad, or 384 years before Christ. (Diog. Laërt. Dionys. Hal. Epist. ad Ammæum.) From the place of his birth he is called the Stagyræite. Both his parents dying in his childhood, Proxenus of Atarna in Mysia took the charge of his education. The respect which Aristotle afterwards showed to the memory of his master, by educating and adopting his son, is a sufficient proof that this charge was faithfully executed. It is related by Ælian (Var. Hist. lib. v. c. 9.), and by Athenæus, on the authority of an epistle of Epicurus (Deipnosoph. lib. viii. p. 354.), that Aristotle in his youth addicted himself to pleasure, and wasted his whole patrimony; that he afterwards went into the army; and that, not finding this mode of life suited to his inclinations, he professed medicine, and practised pharmacy at Athens, till accident directed his attention to philosophy. But the credit of this story is ill supported; and it contradicts the accounts of Diogenes Laërtius, who says, that it is certain that Aristotle became a disciple of Plato at seventeen years of age; an account confirmed by other writers. (Dionys. Hal. Syncellus. Conf. Aristocles ap. Euseb. Præp. Ev. lib. xv. c. 2.)

“The penetrating understanding of Aristotle attracted the general admiration of the academy: his master called him *the mind of the school*; and when he happened to be absent, it was said, “Intellect is not here.” He was not less celebrated for his diligent application to study, and his extensive acquaintance with books: Plato gave him the appellation of *the great reader*. The manner in which Aristotle treated his master, and the length of time during which he continued in his school, are variously represented by different writers. Ælian reports (Var. Hist. lib. iii. c. 19.) that Aristotle, by the effeminate elegance of his dress, and by his pertness and loquacity, gave great offence to his master; and that in resentment of the preference which Plato shewed to Xenocrates and Speusippus, he came into the school during their absence, and perplexing with subtle questions the venerable old man, whose faculties, at the age of eighty, were failing, drove him from the academy, and took possession of the chair, till it was reclaimed for Plato by his disciple Xenophon. This story is supported by Aristoxenus, as cited by Eusebius; (Euseb. Præp. Ev. lib. xv. c. 2.) and Aristocles, who (ibid.) refutes several other charges against Aristotle, seems to admit his ingratitude to his master. Diogenes Laërtius says, that Aristotle withdrew, during Plato's lifetime, from the academy; and adds, that his master, on this account, compared him to a well-fed colt who kicks its dam. There is, however, great reason to doubt the truth of this story. Ælian is too fabulous a writer to be entitled to implicit credit. Aristoxenus, as Suidas has observed (In Aristox.), entertained a personal enmity against Aristotle

Aristotle for preferring Theophrastus before him in the succession of his school, and after his death aspersed his memory. If Aristoxenus was the author of the report, Ælian, Diogenes Laërtius and others might receive it from him without any other authority. In the "Life of Aristotle," written in Greek, ascribed by some to Ammonius, and by others to Philoponus, it is expressly denied that Aristotle set up a school during Plato's life; and in the old Latin translation of this life it is added, that Aristoxenus was the author of this calumny. We have, then, no sufficient proof that Aristotle instituted a new sect before the death of Plato. It is a strong presumption to the contrary, that, after the death of his master, he honoured his memory by a funeral eulogy (Olympiod. Comm. in Gorg. Plat.) and erected a monument, on which he inscribed an epitaph expressive of the highest respect. In the Latin version of the ancient life of Aristotle above mentioned, a translated copy of this epitaph is preserved:

"Gratus Aristoteles struit hoc altare Platoni,
Quem turbæ injustæ vel celebrare nefas."

"To Plato's sacred name this tomb is rear'd,
A name by Aristotle long rever'd!
Far hence, ye vulgar herd! nor dare to stain
With impious praise this ever hallow'd fane."

'It might have been expected, upon the death of Plato, that Aristotle's superior talents would have procured him the succession to his master's chair in the academy. Upon the election of Speusippus, Aristotle, now thirty-seven years of age, retired from Athens, probably in disgust, and went to reside with Hermias, governor of Atarna in Mysia, who received him with great affection. After three years, Hermias was taken prisoner, and put to death by Artaxerxes king of Persia. Upon this, Aristotle placed a statue of his friend in the temple of Delphos, and wrote in his praise an epitaph, and a hymn to Virtue. (See this hymn, accompanied with ingenious notes, and an elegant translation, in bishop Hurd's notes on Horace's Art of Poetry, ver. 219.) From respect to the memory of his friend, he married Pythias, his sister, whom the death of Hermias had reduced to poverty. He then removed, but from what inducement we do not learn, to the city of Mitylene.

'After a short interval, this illustrious philosopher was summoned to take the charge of the education of a youth who was destined to make as distinguished a figure in the political world as his preceptor in the world of science. Philip king of Macedon, having heard of the fame of Aristotle, wrote him the following letter: (Aul. Gell. lib. ix. c. 3.)

'*PHILIP to ARISTOTLE wisheth health:*

"Be informed that I have a son. I am very thankful to the gods, not so much for his birth, as that he was born in the same age with you; for if you will take the charge of his education and instruction, he will become worthy both of us, and of the kingdom which he will inherit."

'Aristotle accepted the charge; and in the fourth year of the 109th Olympiad, or the 341st before Christ, when Alexander was
No. VIII. P fourteen

fourteen years of age, he went into Macedonia, and took up his residence in the court of Philip. Here he remained five years (Justin. *Hist. lib. xii. c. 16.*), instructing his pupil in eloquence, physics, ethics, and politics, and in the more abstruse, or esoteric, doctrines of philosophy. That the abstract science of metaphysics formed a part of Alexander's education, appears from an anecdote related by Plutarch. (*Plut. Vit. Alex. Aulus Gell. lib. xx. c. 5.*) While Alexander was in Asia, having been informed that Aristotle had published a book in which the doctrines usually concealed by philosophers from common auditors were laid open, he expressed to him his disapprobation of this measure in the following letter:—

' ALEXANDER to ARISTOTLE Prosperity.

"You have done wrong in laying open those parts of science which have hitherto been reserved for the ear of select auditors. In what shall we differ from others, if all the world be made acquainted with what we have learned from you? I had rather excel others in the possession of the most valuable branches of knowledge, than in the extent of my power and dominion. Farewell."

Aristotle, in return, apologised for himself by saying, that the higher branches of his doctrine might be said to be published, and not published, as none but those who had attended his lectures could understand them. Plutarch adds, that he believes Alexander to have been also taught by Aristotle the science of medicine, and refers to his letters to prove that he was fond not only of the theory, but the practice. It was with greater propriety that the philosopher introduced his pupil to an acquaintance with polite learning, and, particularly, that he inspired him with so great a fondness for the writings of Homer, that afterwards the monarch and the conqueror made them his daily companion, kept them in a rich casket which he had taken from Darius, and, at night, laid them under his pillow with his sword. With so much ability and fidelity did Aristotle execute the office of preceptor to Alexander, that he obtained the warm affection of his pupil, and the high esteem and confidence of Philip and Olympias. Alexander professed himself more indebted to his tutor than to his father, because the latter had only given him life, but the former had taught him the art of living well. In recompence of Aristotle's meritorious services, Philip, at his request, rebuilt the town of Stagyræ, which he had formerly dismantled, restored the inhabitants to their former privileges, and provided them, in an adjacent place, a public school for their studies and literary conversations, where, says Plutarch, are still seen Aristotle's stone seats and shady walks. This renovation of his native city Aristotle had the gratification of witnessing. He visited Stagyræ, and assisted his countrymen in framing rules for their school, and laws for their common-wealth. In commemoration of their obligations to their fellow-citizen, and in honour of his singular merit, the Stagyræites, after his death, instituted an annual Aristotelian festival.

Of the labours of this distinguished philosopher, and the success, vicissitudes, and decline of his system of philosophy, we have the following account:—

‘In the whole history of the world of science no name has obtained greater celebrity than that of Aristotle. For upwards of two hundred years after his death, indeed, though his chair was reputedly filled by a succession of philosophers, his writings appear to have lain neglected: and when, after having been buried in a cavern by the heirs of Theophrastus, Aristotle’s heir and successor, and lain there till they were greatly injured, they passed through the hands of Apellicon to Athens, and of Sylla to Rome, few persons attached themselves to this sect; and Cicero, who himself undertook to explain his topics, complained (*Præf. ad Topic.*) that this philosopher was understood by very few even of the philosophers themselves. Under the Cæsars, however, the Peripatetic philosophy revived; and many learned men adopted it, and wrote voluminous commentaries upon the works of their master. Through several centuries, notes, paraphrases, arguments, summaries and dissertations were piled up under the general name of “Commentaries upon Aristotle.” In the Christian school, though the simplicity of its doctrine was at first corrupted by Platonism, the sects called heretical soon learned to make a very ingenious and successful use of the Aristotelian Dialectics. Their example was followed by the orthodox clergy; and Aristotle found early advocates in Anatolius, Didymus, Jerom, and Augustine. From the sixth century to the twelfth, the credit of Aristotle continued both in the eastern and western churches; and when the clergy were no longer able to read his works in the original, his Dialectics were still studied in wretched translations or summaries.

‘With the dawn of science appeared the philosophy of Aristotle among the Saracens. In the Arabian schools his writings were diligently studied in Arabic translations from Latin or Syriac versions, made by Greek Christians; and the name of Aristotle rose into such superstitious veneration, that, in the twelfth century, Averröes, one of the most celebrated of the Arabian philosophers, speaks of him in terms of idolatry. “The writings of Aristotle (says he in the preface to his “*Physics*,”) are so perfect, that none of his followers, through a space of fifteen hundred years, have been able to make the smallest improvement upon them, or to discover the least error in them; a degree of perfection truly miraculous, which proves him to have been a divine rather than a human being.” And again: “The doctrine of Aristotle is the perfection of truth; and his understanding attained the utmost limit of human ability; so that it might be truly said, that he was created and given to the world by Divine Providence, that we might see in him how much it is possible for man to know. (*Brucker.*) Even among the Jews the name of Aristotle, at this time, held the next place to that of Moses; and it

was pretended that he had learned his philosophy in Judæa, and borrowed his morals from Solomon. (Maimonid. Ep. ad R. Jibbon.) In the scholastic age of the Christian church, Aristotle was the oracle of the schools, and his philosophy one of the main pillars of the ecclesiastical hierarchy. So intimate an union was established between the Peripatetic philosophy and the Christian religion, that Aristotle became the interpreter, and even the judge, of Paul, and was scarcely second in authority to Christ. All attempts to stop the progress of this phrensy, which has very properly been called the Aristotelomania, even by the authority of synods, councils and popes, proved ineffectual. The writings of Aristotle were, by express statute, appointed to be read in universities; professors were required to promise upon oath, that in their public lectures they would follow no other guide; and, in the disputations of the schools, the scholar was required to prove his thesis from the writings of Aristotle, and, in reasoning upon his subject, not to contradict his decisions. Even the reformation did not destroy the authority of this philosopher. Luther, indeed, boldly denied the utility of the Peripatetic philosophy, and asked, (*Declarationes ad Heidelb apud Werensdorf. Diss. de Progressu emend. per Luth. Rel. p. 20.*) "What doth it contribute towards the knowledge of things, to be perpetually trifling and cavilling in words prescribed by Aristotle?" But Melancthon adhered to this system; and, by means of his compendium entitled "Philippics," it was introduced into almost all the German Protestant schools. So implicit was the deference at that time paid to the authority of Aristotle, that, as we learn from Melancthon, his "Ethics" were sometimes read to the people in sacred assemblies instead of the Sunday lectures. (*Spanhem. Orat. Geneva, Restit. 1635.*) And even to this day, though the name of Aristotle is no longer held sacred, the forms of his system are retained in public schools, and the terms of his philosophy are interwoven in modern language more than is commonly observed.

"The charm by which Aristotle, for a long series of ages, fascinated the world, is at length broken; and we may now venture to examine the merit of his writings, and to inquire on what grounds the edifice of his authority has been raised. Without adopting in its fullest extent the elegant but extravagant encomium preserved in Suidas, that Aristotle was "the secretary of nature, and dipped his pen in intellect," [*Ἀριστοτέλης τῆς φύσεως γραμματεὺς ἦν, τὸν καλαμὸν ἀποδύεσθαι εἰς νῦν.*] it may be admitted, that he possessed a profound and penetrating genius, and a wonderful power of classing ideas, defining terms, and analysing the faculties and operations of the human mind. It cannot be doubted that he had also an extensive acquaintance with natural objects, and was a diligent observer of physical and moral phenomena. Had he employed those powers of discrimination and arrangement upon natural bodies, which he wasted upon words, he might have been a Linnæus; or had he been so fortunate as to have fallen upon the method of philosophising
adopted

adopted by the moderns, and contented himself with pursuing knowledge by the slow but sure process of deducing general principles from facts and experiments, he might have been a Bacon, a Boyle, or a Newton. Instead of this, his ambition to distinguish himself among philosophers as the founder of a new sect, at a period when the moral wisdom of the Socratic school had yielded to the subtleties of speculation in the academy of Plato, induced him to try his intellectual strength in abstruse disquisitions. Hypothetical conjectures concerning the causes of phenomena, and abstract investigations and arrangements respecting matter, mind, and deity; respecting the principles and modes of reasoning; and respecting universal ideas of existence, attributes, and relations, separated from real being, form the principal materials of his writings. These difficult subjects are treated with great precision, indeed, of language, and distinctness of method, but with a degree of conciseness, which necessarily creates obscurity. The darkness in which his conceptions are involved is often so impenetrable, that his readers experience a mortifying conviction of the truth of his apology to Alexander for disclosing the secrets of his school, that his doctrines were published and not published. His general propositions are often obscure for want of examples; and even when examples are introduced, they are often as unintelligible as the doctrines they are intended to illustrate. In those parts of his writings, which are most perspicuous, he is more occupied in defining and arranging terms, than in ascertaining facts or deducing principles. Even his grand invention, the syllogistic art, of whatever use it may be in multiplying hypothetical propositions, or in practising or detecting sophistry, affords no assistance in the discovery of truth. The conclusion in every syllogism is, in fact, contained in the premises; if the premises have not been previously proved by other means than syllogistic reasoning, the conclusion is not established; if they have, the syllogism is unnecessary. The truth is, as Dr. Reid (see his brief account of Aristotle's *Logic* in the appendix to the third volume of Lord Kaim's "*Sketches of Man*,") has well observed, that this kind of reasoning, independently of observation and experiment, only carries a man round, like a horse in a mill, without any real progress. On the whole, notwithstanding all the homage which has been paid to the name of Aristotle, we must conclude his philosophy to have been rather that of words than of things. His descriptions in natural history, and his observations on political, moral, and critical subjects, are a valuable treasure: but the subtleties of his metaphysics and dialectics, to which he owed his unrivalled fame and supreme authority in the Arabian, Jewish and Christian schools, have been so far from contributing to the advancement of science, that they have fatally obstructed its progress. In pursuit of the phantoms of abstraction raised by the Peripatetic philosophy, men for ages neglected substantial knowledge; and it was not till they were emancipated from their vassalage to Aristotle,

Aristotle, that the human mind asserted its native freedom and dignity, and that genuine science began to enlighten the world.'

From the lives distinguished by the signature A, we select with pleasure the following account of the late Dr. Armstrong:

'ARMSTRONG, JOHN, M.D. a poet and physician, was born, about 1709, at Castleton in Roxburghshire, Scotland, where his father was minister. In his principal poem, he has very pleasingly celebrated his native place, and the rivulet with which it is beautified.

"Such the stream
On whose Arcadian banks I first drew air,
Liddal; till now, except in Doric lays
Tun'd to her murmurs by her love-sick swains,
Unknown in song; though not a purer stream,
Through meads more flow'ry or more romantic groves,
Rolls toward the western main," &c.

ART OF HEALTH, Book III.

He was designed for the medical profession, and studied for that purpose in the university of Edinburgh, where he took his degree with reputation in 1732. The subject of his inaugural thesis was *De Tabe purulenta*. He settled in London, where he appeared in the double capacity of author and physician; but his success in the former, as has frequently been the case, seems to have impeded his progress in the latter. His first publication, in 1735, was a humorous attack upon empirics, in the manner of Lucian, entitled "An Essay for abridging the Study of Physic; to which is added, A Dialogue betwixt Hygeia, Mercury, and Pluto, relating to the Practice of Physic, as it is managed by a certain illustrious Society; and an Epistle from Usbeck the Persian to Joshua Ward, Esq." In 1737 he published a serious professional piece, "On the Venereal Disease;" and soon after it, a poem, entitled "The Economy of Love," which met with a success which was probably, in the end, a source neither of satisfaction nor advantage to the author. It is an elegant and vigorous performance, but so warm in some of its descriptions as to have incurred the general censure of licentiousness, which has excluded it from the most reputable collections of poetry. The author himself considerably pruned its luxuriations in an edition printed in 1768.

'In 1744 his capital work, the didactic poem on "The Art of preserving Health" appeared, and raised his literary reputation to a height, which his after performances scarcely sustained. A poem "On Benevolence," in 1751, and another entitled "Taste, an Epistle to a young Critic," in 1753, showed that he continued to cultivate the Muses, though with no extraordinary success. A volume in prose of "Sketches or Essays on various Subjects," under the name of "Launcelot Temple, Esq." in 1758, was better received

ceived by the public, who admired the humour and knowledge of the world which it displayed. The celebrated Mr. Wilkes, then his intimate acquaintance, was supposed to have contributed a share to this volume.

Dr. Armstrong had professional interest enough in 1760 to obtain the appointment of physician to the army in Germany. From that country he wrote "Day," a poem, and "An Epistle to John Wilkes, Esq." A reflection upon Churchill in this latter piece drew upon him a severe retaliation from that irritable bard in his "Journey." Party now ran so high, especially that of the worst kind, national animosity, that a native of Scotland could scarcely keep up a friendly intercourse with an English oppositionist: accordingly, we find that the intimacy between Dr. Armstrong and Mr. Wilkes was dissolved about this time. At the peace of 1763, Armstrong returned to London, and resumed the practice of physic; but his habits and manners opposed an insurmountable bar against popular success. His mind was too lofty to stoop to intrigue; his manner was stiff and reserved; and his disposition was indolent. He continued occasionally rather to amuse than exert himself in literary productions, serious and humorous; sometimes, in the latter, mistaking oddity for wit, and indulging an unpleasant vein of vulgarity in expression, and misanthropy in sentiment. These later effusions are scarcely worth particularising. In 1771 he made a journey to France and Italy, accompanied by the celebrated painter, Mr. Fuseli, who warmly attests the benevolence of his character. On this tour he took a last farewell in Italy of his friend Smollett, to whom he was much attached. He published a short account of this ramble, under the name of Launcelot Temple. His last publication, a pamphlet in 1773, entitled "Medical Essays," accounts in a splenetic manner for the limited practice he attained, and complains of his literary critics. He died in September 1779, leaving considerable savings from a very moderate income.

Armstrong was a man much beloved and respected by his intimates, and seems to have possessed great goodness of heart, as well as extensive knowledge and abilities; but a kind of morbid sensibility preyed on his temper, and a languid listlessness damped his intellectual efforts. The following lines in Thomson's "Castle of Indolence" are said to have been meant for his portraiture:—

"With him was sometimes joined in silent walk
(Profoundly silent—for they never spoke)
One shyer still, who quite detested talk;
Oft stung by spleen, at once away he broke
To groves of pine, and broad o'ershadowing oak,
There, inly thrill'd, he wander'd all alone,
And on himself his pensive fury wroke;
He never utter'd word, save when first shone
The glittering star of eve — "Thank heav'n! the day is done."

‘ It

* It should not be forgotten that Armstrong contributed to this excellent poem the fine stanzas descriptive of the diseases to which the votaries of indolence finally become martyrs.

* His reputation as a poet is almost solely founded on his "Art of preserving Health," for his other pieces scarcely rise above mediocrity. This may well rank among the first didactic poems in the English language; and though that class of poetry is not of the highest order, yet the variety incident to his subject has given him the opportunity of displaying his powers on some of the most elevated and interesting topics, and they are found fully adequate to the occasion. The work is adopted into the body of English classics, and has often been printed, both separately and in collections. The following character of Armstrong's style and manner is given in an essay prefixed to an ornamented edition of the poem, printed for Cadell and Davies, 1795. "It is distinguished by its simplicity—by a free use of words which owe their strength to their plainness—by the rejection of ambitious ornaments, and a near approach to common phraseology. His sentences are generally short and easy; his sense clear and obvious. The full extent of his conceptions is taken in at the first glance; and there are no lofty mysteries to be unravelled by a repeated perusal. What keeps his language from being prosaic, is the vigour of his sentiments. He thinks boldly, feels strongly, and therefore expresses himself poetically. Where the subject sinks, his style sinks with it; but he has for the most part excluded topics incapable either of vivid description, or of the oratory of sentiment. He had from nature a musical ear, whence his lines are scarcely ever harsh, though apparently without much study to render them smooth. On the whole, it may not be too much to assert, that no writer in blank verse can be found more free from stiffness and affectation, more energetic without harshness, and more dignified without formality." *Biog. Britan.*

On the whole, we congratulate the public on so favourable a commencement of a work of such importance not only to the cause of science and of literature, but to the purposes of general information; and we sincerely wish the health of the now surviving author may be preserved, and his valuable life prolonged, till the completion of his undertaking.

A. N. C.

Review

Review of Miss Seward's Poems. (Continued from Page 72.)

THE *Translations and Imitations* from HORACE are *twenty-six* in number. They are taken from odes of a considerable variety of measure. And in this *variety* it will be found that the *English* measures of the *paraphrastic* version *equal* the original. It will not be found, however, that they *correspond* by analogy of character and effect to their respective originals so much as might be expected.

In translating *lyric* poetry, the numbers and their peculiarities, *analogous* as far as may be where they cannot be equivalent, are so essential a part of the merit, that they ought to enter into the investigation. And the Analysis itself is not uninteresting to a critical observation, or a poetic ear.

We shall therefore, without apology, lay it before the reader.

Odes of Horace. Translated by Miss Seward.

MEASURES. Original.

No. I.

Monocolos.

L. I. Ode. 1. *Tetrameter choriambus asclepiadeus*.

This in its *rhythm* and effect is a *Dactylic* measure.

No. II.

5. Tricolos tetrastrophos.

This is also *Dactylic* in its cadence: the two first being the *asclepiadeus tetrameter*.

No. III.

Dicolos distrophos.

7. *HEXAMETER* with an alternate *epodic* verse, which is also the final tetrameter of the same measure.

GENUS: heroic or *Dactylic*.

No. IV.

8. Dicolos tristrophos.

The first a *dimeter* deficient by a foot in the close; the second a *trochæo-dactylic*; the third a like measure with the first.

Mixt GENUS of *Iambic** and *Dactylic*.

MEASURES. Translated.

No. I.

A regular *choric* ODE, divided into *strophe* and *antistrophe* thrice repeated. It is compos'd of the *heroic* verse, and the six and eight syllable *elegiac*, and closes with the *Alexandrine*. It has alternate and consecutive rhimes intermixt. The *implex lyric* GENUS.

No. II.

The *elegiac* alternate verse closed by a couplet: all in the *heroic* measure.

GENUS: mixt of the *major elegiac* and *heroic*.

No. III.

The *heroic* with alternate rhime; closing with the double heroic couplet.

GENUS: the *heroic*.

No. IV.

The *elegiac* of eight syllables, with the alternate *heroic*, on the second and fifth verse, rhimes alternate and consecutive intermix'd.

GENUS: the *implex lyric*.

* The long and short syllables *alternate* take generically the name of the most usual: as *Dactylic* comprehends also the *spondee*.

MEASURES. Original.

No. V.

9. ALCAIC: Tricolos tetraphos.

Three out of four of the lines which compose this grand and animated measure are of the Dactylic or heroic genus. Mixt GENUS of *Iambic* and *Dactylic*; the Dactylic preponderating.

No. VI.

11. Monocolos. Ionic.

This singular measure approaches to the wild character of the dithyrambic genus. It has, however, a gravity and a solemn kind of force arising from its similarity to measured prose, the limits of its numbers being indeterminate. It is one of the *rhythmi circulatorii* which return into themselves.

No. VII.

31. ALCAIC: as No. 5.

No. VIII.

38. SAPPHIC: Dicolos tetraphos.

No. IX.

* L. II. 2. SAPPHIC.

No. X.

3. ALCAIC: as No. 5.

No. XI.

5. SAPPHIC: as No. 8.

MEASURES. Translated.

No. V.

Elegiac QUATRAIN alternate in the heroic measure or major elegiac.

No. VI.

As the fifth, No. 2, except in the *anomalous* variation of the *Alexandrine* at the end of the first stanza.

No. VII.

A regular choric ode, *strophe* and *antistrophe*. First stanza—Verse 1 of 8 syllables; 2 of 10; 3 of 9; 4 of 9; 5 of 10; 6 of 12. Consecutive rhyme. Second stanza—Verses 1 and 2, 8 syllable; 3 and 4, 10; 5 and 6, of 8. Quatrain of alternate, and double couplet of consecutive rhyme.

No. X.

The heroic quatrain, or greater elegiac, as No. 5: with close on the double couplet in consecutive rhyme.

No. XI.

8. *Lyric implex* of 8 verses. 1st rhimes to the 4th; 2d to the 5th; 3d to the 6th; 7th and 8th heroic couplet ending with the *Alexandrine*. It differs from No. 8 only in the additional closing verse; and that its stanzas are of one species throughout. Verse unequal. 1st and 4th, 10 syllables; 2d and 5th, 8; 3d and 6th, 6; 7th and 8th, 10, 11.

MIXT GENUS, of the major and minor elegiac and heroic.

MEA-

MEASURES. Original.

No. XII.

9. ALCAIC: as No. 5.

No. XIII.

SAPPIC: as No. 9.

No. XIV.

12. *Asclepiadeus*; *Clausula Glyconica*.

Dicolos tetrastraphos.

GENUS DACTYLICUM, sive
HEROUM.

The three first as in No. 1.

The fourth a Dactylic trimeter.

No. XV.

14. ALCAIC: as No. 7.

No. XVI.

1. III. 10. As No. 14.

No. XVII.

13. As No. 2.

No. XVIII.

Dicolos distrophos.

19. Alternate short and long
verse. The first a *Dactylic tri-*
meter; the second a *Dactylic tetra-*
meter, or *asclepiadean*, as No. 1.

GENUS DACTYLICUM; mis-

tum. No. XIX.

23. ALCAIC: as No. 5.

No. XX.

L. IV. 3. As No. 18.

MEASURES. Translated.

No. XII.

As No. 2; excepting an *Alex-*
andrine for the close; and that the
alternate rhimes are in the *minor*
elegiac.

No. XIII.

As No. 9 exactly

No. XIV.

Elegiac quatrain of eight and
six syllables.GENUS: the *minor elegiac*.

No. XV.

Rhimes *alternate*: terminated
by an *heroic* couplet clos'd with an
Alexandrine.GENUS: the *mixt minor ele-*
giac and *heroic*.

No. XVI.

Couplet of eight syllables,
twice repeated, succeeded each
time by an intermediate line of 6.GENUS: the *mixt minor ele-*
giac triplets of consecutive and
alternate verse.

No. XVII.

Heroic alternate quatrain with
the *heroic* couplet for its base ter-
minated by the *Alexandrine*.GENUS: the *mixt heroic* of
alternate and *consecutive* verse.

No. XVIII.

Minor elegiac quatrain.GENUS: the *simple elegiac*.

No. XIX.

As No. 2.

No. XX.

Quatrain of *alternate* rhyme *he-*
roic and *elegiac* intermixt: close
heroic couplet terminated with
the *Alexandrine*.GENUS: *mixt*; *heroic* and *ele-*
giac.

MEASURES. Original.

No. XXI.

Dicolos distrophos.

7. Hexameter; with the closing half of the elegiac pentameter.

GENUS. *Elegiacum minus*.

No. XXII.

10. As No. 6.

No. XXIII.

11. SAPPHIC.

No. XXIV.

L. V. 2. Dicolos distrophos.

1st Iamb. Trimeter.

2d Dimeter Iambus, as in the preceding.

No. XXV.

7. As No. 24.

No. XXVI.

15. Dicolos distrophos.

Hexameter with the Dimeter Iambus.

MEASURES. Translated.

No. XXI.

7. Elegiac quatrain of 10 syllables: or *major elegiac*: as No. 5; except that the stanzas are closed alternately by an *Alexandrine*.GENUS: the *major elegiac*.

No. XXII.

Stanza of five verses.

Four first verses of eight syllables, last heroic.

1st, 3d, and 4th rhyme; 2d and 5th.

GENUS: Mixt *minor elegiac* and *heroic* of alternate consecutive verse. *Iyric implex*.

No. XXIII.

As No. 16. Verses of eight syllables in consecutive rhyme and alternate verse of six interpos'd after each couplet.

No. XXIV.

Regular *choric* ode with strophe and antistrophe.

No. XXV.

Elegiac quatrain of eight syllables in alternate rhyme clos'd by the heroic couplet. It is the *minor* species of No. 2: and No. 20 is *intermediate* between both. No. 12 is the same measure with this, excepting the *Alexandrine*.

No. XXVI.

Heroic verse in the simple consecutive rhyme.

It appears by this Analysis that there are 12 different measures in the original for these 26 odes. And the whole number of distinct *Horatian* measures, according to PEROTTI, is but 19.

The seven measures of which Miss Seward has not any Odes in her selection are—

L. I. 4. *Tricolos tristrophos*: ex tetrametro bucolico;

Dimetro trochaico imperfecto;

Senario semipede deficiente;

L. II. *Dicolos distrophos*.

18. Ex dimetro trochaico semipede deficiente.

Senario iambico semipede deficiente.

L. III.

L. III. 12. *Ionicus a minore.*

This has a near relation to a species of the *Anacreontic*.

L. V. 11. *Dicolas tristrophos.*

Ex iambico mistum et elegiaco minore.

13. *Dicolas tristrophos.*

Ex heroico, iambico et elegiaco minore.

16. *Dicolas distrophos.*

Ex hexametro et iambo.

17. The simple dramatic measure or *senarius*.

These, except the last, are so peculiarly compounded as perhaps to admit no analogous measure of our poetry.

It will be observ'd, that of Miss SEWARD's there are only the Nos. 2, 6, and 19, and Nos. 9 and 13, respectively, that are absolutely the same measure. But though the great generic differences of measure or marked cadence are not few, the specific differences of many of the odes are so small as to require close investigation to observe them.

The GENERA of the *English* odes are—the HEROIC*, the ELEGIAC, the MIXT, the CHORIC.

The *species* in the *English* odes are these—

1. *Simple heroic* rhyme in consecutive verse.
2. Alternate heroic rhyme, or the major *elegiac*.
3. Alternate heroic rhyme with *consecutive* for the close.
4. The same with alternate Alexandrine terminating.
5. *Minor elegiac* of eight syllables alternate verse.
6. *Mixt elegiac* of the major and the minor combin'd closing on the *heroic* couplet.
7. *Mixt elegiac minor*—of the 8 and 6 syllable verse combin'd, closing with the *heroic* couplet.
8. *Mixt elegiac* of one mode of the major, and two of the minor, closed with a double *heroic* couplet.
9. *Mixt minor elegiac* of consecutive and alternate rhyme.

LYRIC measures of implex rhyme.

10. of *three* verses.
11. of *five*.
12. of *seven*.
13. of *eight*.
14. *Choric* measure of *nine* syllables.
15. Regular COMPOUND ode, with its systems of *strophe* and *antistrophe*.

The distinct GENERA of the *Latin* are, the HEROIC, ELEGIAC, IAMBIC, MIXT, and CHORIC.

The distinct *species* of the *Latin* odes from which these *English* are translated or imitated are—

1. The TETRAMETER choriambic. No. 1.
2. Tetrameter choriambic combin'd with the *Dactylic* trimeter. No. 14.
3. The SAPPHIC, or trocheo *Dactylic* combin'd with a *Dactylic* close. No. 8.

* It will be observed we have but one measure for our *heroic* and *iambic*.

4. HEXAMETER with epodic tetrameter heroic from the beginning, if the fourth foot be a spondee, or the end, always, of the same verse. No. 3.

5. Mixt heroic and elegiac, or hexameter with an epodic clause compos'd of the latter half of the pentameter. No. 21.

6. Hexameter with an epodic verse of the dimeter iambus. No. 24.

7. Iambic trimeter with the dimeter iambus subjoin'd. No. 23.

8. Dactylic trimeter deficient with the second half of a pentameter subjoin'd. No. 18.

9. Dimeter Dactylo-trochæus with tetrameter choriambus. No. 4.

10. Tetrameter choriamb; twice: heroic trimeter with spondaic close; heroic trimeter with Dactylic close. No. 2.

11. ALCAIC or iambo Dactylic twice, with dimeter iambus redundant and Dactylico-trochaic close. No. 5.

12. IONIC CHORIAMBUS, beginning with the first half of the pentameter elegiac. No. 6.

It is evident the first ode in the translations with its strophe and antistrophe can have no analogy with the perfectly simple measure and uniform rhythm of the first in the original.

It is also evident that in No. 2 the correspondence, cadence, and character of the verse is wide of the livelier lyric air of this ode of Horace. MILTON, though not without harshness, has approached to a resemblance.

No. 3 might have had a similar effect given it, if the closing couplet had been rejected, and the 2d and 4th verse shorten'd.

No. 4 has a real affinity of construction to the original, as we find it commonly divided; but if the true division would make the original, as here, a dicolos tristrophos in this form,

Dimeter ex Dactylo cum epitrito secundo,

Dimeter ex epitrito cum choriambo,

Dimeter Dactylo trochæo spondæus: ex Dactylo cum epitrito secundo, ut primus,

the affinity vanishes; but a very agreeable measure emerges of the original ode, instead of a measure very hobbling and disconnected. For though, as the ode is usually divided, the structure be similar, it would be very injurious to Miss SEWARD to say that the cadence at all resembles, when the Latin is so brokenly measur'd rather than divided.

No. 5. The measures resemble in nothing but in being quatrains, to the original alcaic.

No. 6. The English could not have been made in any degree similar without introducing a cadence which would have appear'd very harsh and broken.

No. 7 is No. 5 of the original repeated; and is farther from a resemblance than before, by the addition of the heroic close.

No. 8. is the sapphic: to which the translation gives a lyric measure of great beauty, spirit, and variety, but in wholly a different kind.

No. 9. Again the same simple measure in the original: for which the translation has the heroic quatrain alternate with augmented pomp in its close.

10. As

10. As No. 5.

11. Here the translation still further varies from the *sapphic* by a very rich and diversified measure of *implex* rhyme in eight verses.

12. ALCAIC translated into the *minor elegiac*, clos'd with the *heroic* couplet. This makes the reversing of the progress of the rhythm very striking; as the alcaic closes on *short* measures, having commenced in long, and this begins in *long* and closes in short. Yet still there is a *general analogy* of measure and of effect; though with opposite *arrangement*.

13. Here the *sapphic* is represented in a measure like that chosen for the very dissimilar alcaic. Indeed so it was in No. 9; and exactly so again here.

14. Here the measure of the original, totally Dactylic, is given in the *minor elegiac* stanza of alternate rhyme; than which nothing can be more dissimilar in measure and cadence.

15. Here again the alcaic, which partakes of the same character as the preceding, is translated into the mixt genus of the *minor elegiac* quatrain (No. 7 of the genera describ'd): a measure yet more *plaintive* than the preceding English measure.

16. The same as 14 in the original. In the translation it is the *compound minor elegiac*.

17. As No. 2 in the original: and as the same No. in the translation; except that here it closes with an *Alexandrine*.

18. Alternate short and long verse of the Dactylic genus. In the translation alternate but equal verse of the *minor elegiac*. This, however, has something of approach to the character and effect of the original measure.

19. *Alcaic*. Translated in the measure of No. 2.

20. As 18 in the original. Quatrain in the translation of alternate long and short verse. This would have well represented the original by the *alternation* of *unequal* verse, but the order is inverted. And, beside this, an heroic close is added with an *Alexandrine* termination. This entirely destroys the lightness and simplicity of effect admir'd in the beautiful original.

21. FULL HEROIC, with the *half elegiac* measure subjoin'd in the original. In the translation the *elegiac quatrain* of the *major* genus of equal verse; except that it is alternately clos'd with the *Alexandrine*.

22. Again the singular Ionic which begins with a portion of the heroic commencing in a spondee, or, in other words, with the first member of the asclepiadean verse, and proceeds with a choriambic cadence of peculiar character. For this in the translation is given a sweet and very elegant choric stanza of five verses. Nothing can be more distant than the character of the two measures.

23. *Sapphic*.

23. *Elegiac* sestain of eight syllables in consecutive rhyme, the 3d and 6th of six syllables in alternate. These are agreeable measures, and much the most resembling to the original.

24. THE FULL DRAMATIC IAMBUS of the antients with the *minor iambic* measure subjoin'd to it.

24. In the translation a long splendid ode of 162 verses, with the magnificent apparatus of *strophe* and *antistrophe*. 25.

25. *Senarius* follow'd by the *minor* iambus.

25. The elegiac quatrain of eight syllables in alternate rhyme is here again remov'd from its affinity, which in some degree it would have shewn to the original, by the addition of the heroic couplet in the close. Yet on the whole the consonance in spirit and animation overcomes this difference.

26. The simple heroic verse in consecutive rhyme: for the heroic in the original follow'd by the *minor* iambus. L.

(*To be concluded in our next.*)

Asiatic Researches. (Concluded from Vol. I. P. 220.)

IF it be the province of criticism to guard the precincts of literature from the intrusion of ignorance and of imposture, it is at least equally so to defend from misrepresentation and injury the character of those who have deserved well of their age and country, and who are no longer able to vindicate themselves. Under this consideration we have a particular pleasure in laying before our readers a decisive testimony in favour of the late James Bruce, Esq. who, we conceive, has scarcely obtained from his countrymen that applause to which his long and dangerous expeditions, his courage and promptitude on many occasions, and his distinguished literary merits, seem to have intitled him. The novelty and singularity of the facts which he relates have, indeed, with some persons, militated against their credibility; but if it should appear, from collateral and indisputable testimony, that the most important of them are true, we may perhaps be justified in giving him credit for the rest.

This testimony will be found in the work now under consideration (vol. I. p. 22), where, in a conversation between an Abyssinian, named Abram, and Sir William Jones, it appears that the African, in mentioning the royal prison called *Wahinin*, situated on a very lofty mountain, in which the sons and daughters of the Abyssinian kings were confined, observed, that from the nature of the thing a particular description of it could not be obtained:—

‘But,’ continued he, ‘all these matters are explained, I suppose, in the writings of *Yakub*, whom I saw thirteen years ago in *Gisendar*. He was a physician, and had attended the king’s brother, who was also a *vazir*, in his last illness. The prince died: yet the king loved *Yakub*; and indeed all the court and people loved him. The king received him in his palace as a guest, supplied him with every thing he could want; and, when he went to see the sources of the Nile, and other curiosities (for he was extremely curious), he received every possible assistance and accommodation from the royal favor. He understood the languages, and wrote and collected many books which he carried with him.

• It

‘It was impossible for me to doubt,’ says Sir William Jones, ‘(especially when he described the person of *Yakub*) that he meant James Bruce, Esq. who travelled in the dress of a Syrian physician, and probably assumed with judgment a name well known in Abyssinia.

‘He is still, proceeds the president, revered on *Mount Sinai* for his sagacity in discovering a spring of which the monastery was in great need. He was known at *Jedda* by *Mér Mohammed Hussain*, one of the most intelligent Mahomedans in India; and I have seen him mentioned with great regard in a letter from an Arabian merchant at *Mokhá*.’

So indisputable an evidence in favour of this distinguished traveller, given in a remote part of the world, and before he had published the narrative of his adventures, ought to place him beyond the reach of suspicion and misrepresentation; and although this circumstance has long been known, yet we have thought it incumbent upon us, by placing it in these pages, to give it as extensive a circulation as our journal can supply.

From a paper on the Trial by Ordeal among the Hindus by Ali Ibrahim Khan, communicated by Warren Hastings, Esq. we extract the following account of the trial of a Hindu by ordeal, upon which we leave our readers to form their own conjectures:—

‘In the year of the *Messiah* 1783, a man was tried by the *hot ball* at *Benáres*, in the presence of me *Ali Ibrahim Khán*, on the following occasion. A man had accused one *Sancar* of larceny, who pleaded that he was not guilty; and as the theft could not be proved by legal evidence, the trial by *fire-ordeal* was tendered to the appellee, and accepted by him. This well-wisher to mankind advised the learned magistrates and *Pandits* to prevent the decision of the question by a mode not conformable to the practice of the company’s government, and recommended an oath by the water of the *Ganges* and the leaves of *tulasi* in a little vessel of brass, or by the book *Herivansa*, or the stone *Sálgrám*, or by the hallowed ponds or basons; all which oaths are used at *Benáres*. When the parties obstinately refused to try the issue by any one of the modes recommended, and insisted on a trial by the hot ball, the magistrates and *Pandits* of the court were ordered to gratify their wishes; and, setting aside those forms of trial in which there could be only a distant fear of death, or loss of property, as the just punishment of perjury by the sure, yet slow, judgment of heaven, to perform the ceremony of ordeal agreeably to the *Dherma Sástra*: but it was not till after mature deliberation for four months, that a regular mandate issued for a trial by the red hot ball; and this was at length granted for four reasons: first, because there was no other way of condemning or absolving the person accused; secondly, because both parties were *Hindus*, and this mode of trial was specially appointed in the *Dherma Sástra* by the ancient law-givers; thirdly, because this ordeal is practised in the dominions of the *Hindu Rájás*; and fourthly, because it might be useful to inquire how

it was possible for the heat of fire to be resisted, and for the hand that held it to avoid being burned. An order was accordingly sent to the *Pandits* of the court and of *Benâres* to this effect: "Since the parties accusing and accused are both *Hindus*, and will not consent to any trial but that by the hot ball, let the ordeal desired be duly performed in the manner prescribed by the *Mitâksherâ*, or commentary on *Yâgyavalkya*."

When preparations were made for the trial, this well-wisher to mankind, attended by all the learned professors, by the officers of the court, the *Sipâhis* of Captain *Hogan's* battalion, and many inhabitants of *Benâres*, went to the place prepared, and endeavoured to dissuade the appellor from requiring the accused to be tried by fire, adding "if his hand be not burned, you shall certainly be imprisoned." The accuser, not deterred by this menace, persisted in demanding the trial. The ceremony, therefore, was thus conducted in the presence of me *Ali Ibrâhîm Khân*.

The *Pandits* of the court and the city, having worshipped the God of Knowledge, and presented their oblation of clarified butter to the fire, formed nine circles of cow-dung on the ground; and, having bathed the appellee in the *Ganges*, brought him with his clothes wet; when, to remove all suspicion of deceit, they washed his hands with pure water: then, having written a state of the case and the words of the *mentra* on a *Palmyra*-leaf, they tied it on his head; and put into his hands, which they opened and joined together, seven leaves of *jippal*, seven of *jend*, seven blades of *darbha* grass, a few flowers, and some barley moistened with curds, which they fastened with seven threads of raw white cotton. After this they made the iron ball red hot, and, taking it up with tongs, placed it in his hands. He walked with it, step by step, the space of three *gaz* and a half, through each of the seven intermediate rings, and threw the ball into the *ninth*, where it burnt the grass that had been left in it. He next, to prove his veracity, rubbed some rice in the husk between his hands; which were afterwards examined, and were so far from being burned, that not even a blister was raised on either of them. Since it is the nature of fire to burn, the officers of the court, and people of *Benâres*, near five hundred of whom attended the ceremony, were astonished at the event; and this well-wisher to mankind was perfectly amazed. It occurred to his weak apprehension, that probably the fresh leaves, and other things, which, as it has been mentioned, were placed on the hands of the accused, had prevented their being burned; besides that the time was but short between his taking the ball and throwing it down; yet it is positively declared in the *Dharma Sâstra*, and in the written opinions of the most respectable *Pandits*, that the hand of a man who speaks truth cannot be burned; and *Ali Ibrâhîm Khân* certainly saw with his own eyes, as many others also saw with theirs, that the hands of the appellee in this cause were unhurt by the fire. He was consequently discharged. But, that men might in future be deterred from demanding the trial by ordeal, the appellor was committed for a week. After all, if such a trial could be seen once or twice by several intelligent men, acquainted with natu-

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ral philosophy, they might be able to assign the true reason why a man's hand may be burned in some cases, and not in others.'

Having before extended our extracts and observations to a considerable length, we shall now close our account of these instructive and entertaining volumes, in which science and taste are happily blended, and which will confer lasting honour on the Society by which they were produced.

A. N. C.

An Account of the regular Gradation in Man, and in different Animals and Vegetables; and from the former to the latter; illustrated with Engravings adapted to the Subject. By Charles White. 4to. pp. 146. 10s. 6d. Dilly. 1799.

THE following is the substance of Mr. WHITE's Essay:—The complexion and general colour, the anatomical structure of the bones, nerves, and muscles, the conformation of the head, and the quantity of the brain, in the men and women of Europe, constitute the perfection of the animal frame. The negro of Africa, the Asiatic, the copper-coloured American, are, respectively, less and less perfect, as animals, in proportion as their bodily structure varies more and more widely from that of the vigorous and handsome European. The *simiæ*, or apes, in the brute creation, are inferior, and but a little inferior, in animal excellence, to the lowest class of human beings. There is, in the species of the *simiæ*, a gradation of powers and form similar to that which takes place among men. The same thing may be observed of every other genus of beings in the animal creation. So nearly and so gradually do the species of these various genera mutually rise and descend to one another, that it is often exceedingly difficult to say with what particular species one genus ends or another begins. Even the boundaries between the different kingdoms of nature, animal, vegetable, and mineral, as well as those between the several grand classes of animals, appear, when nicely surveyed, to be almost entirely imperceptible. Throughout all sublunary nature there exists *one regular gradation of excellence of being*, a scale of existence connecting, by intermediate links and degrees, the meanest with the highest of things. It is not the influence of climate, food, exercise, education, or accident, but the indestructible order of nature, which has established this gradation, with all those beautiful varieties of which it is made up. To say that the differences of the human species have been, in the course of time, created by the power of external circumstances, is utterly absurd.

Naturalists and anatomists are freely taxed by the author for facts to support this theory. Some facts are produced from the private information of men of eminence, whom he consulted, either in personal interviews or by correspondence. Many curious particulars are related by Mr. WHITE, from his own peculiar observations and investigations. The *engravings* exhibit comparative views of the *heads* of the different classes of the human species, of the *crural bones* of a negro and an European, of certain particulars in the *anatomy* and the *exterior forms* of the *simia*. It is chiefly by induction from facts in comparative anatomy that the author has laboured to establish his doctrine.

Mr. WHITE deserves great praise for the extraordinary diligence with which he appears to have enquired into the most remarkable facts respecting the subject of his Essay. He has perused, with considerable attention and intelligence, the works of some modern physiologists and naturalists. He is a pupil of the school of Bonnet, Blumenbach, Camper, and Hunter, whose proficiency does certainly no discredit to his masters. He has cultivated the province of COMPARATIVE ANATOMY, in which there remains yet much to be explored, with a degree of fond industry, and consequent success, which encourage us to expect no unimportant discoveries from his farther perseverance in these pursuits. Whether borrowing his facts from the authority of other physiologists, or relating such as have been first observed by himself, he is still instructive and entertaining. The student of physiology and comparative anatomy may peruse this volume with no small advantage. Nor will it prove unamusing even to the *adept* in the *profound* science of *Lavaterian* physiognomy! It is, also, as we should suppose, not unworthy of the attention of the painter and the sculptor.

Would that we might honestly stop here! But even this splendid *quarto*, O reader! is not without its faults. Mr. WHITE's general doctrine of the *regular GRADATION in man and other beings* is neither new nor true. It is the old doctrine of a perfect *scale of beings*, propagated from the *Optimism* of Leibnitz; taught by Pope in his Essay on Man, with the most enchanting embellishments of poesy; fiercely impugned by the Swiss Logician Crousaz; re-echoed by the late Soame Jenyns, in his superficial disquisition on the Origin of Evil; and laid to sleep by Dr. Johnson, with what we should have supposed an eternal quietus, in his witty and admirably reasoned review of the book of Jenyns. Johnson demonstrated the impossibility of the existence of the fancied *scale of beings*, by shewing that there were no where in the pretended gradation

tion any two beings, or species of beings, which, differing from one another, yet differed so little that no intermediate existence might be placed by fancy between them; that, at the highest eminence of such a scale, the distance must still be immense between the most exalted of created beings and God the all-perfect creator; that the distance was also immeasurable between the meanest of existences and absolute non-entity. This refutation was then complete and irrefragable: it still retains all its ancient force. *Mr. WHITE* has done nothing more than bring from comparative anatomy and physiology new facts to support and illustrate the old, exploded doctrine—facts which, though often curious and valuable in themselves, are useless towards his general purpose; nay, in many instances, directly contradict it. It is true, that similitudes, reciprocal relations, and a varied distribution of powers and qualities radically the same, must necessarily exist, as so many ties of combination, among beings which belong all to one system. But we are not yet in possession even of a millionth part of those facts, which we must, of necessity, know, before we shall be able to determine the precise order of those similitudes, relations, and ties. All that we can, at present, confidently affirm concerning them, is, that the idea of a *regular and accurate gradation* is a vain, unphilosophical fancy.

The notions of *Mr. WHITE* are equally superficial, and his reasonings are alike inconclusive, so far as they are intended to support the opinion of an *original and indelible distinction of species in the human race*. Not one of his facts is, at once, authentic and incompatible with the opinion which he opposes. He makes affirmations in denial of the influence of climate and local circumstances, which are even commonly known to be false. He is, sometimes, ridiculously puerile; as when he infers from the account of Cain's marriage, in the book of Genesis, that he did not get his wife among the daughters of Adam. In respect to this whole matter, the truth is, that we are not yet in possession of a sufficient number of facts to enable us to determine, otherwise than in deference to the authority of Revelation, whether the races of mankind have, or have not, been originally distinct; but that every known probability seems to evince us to be all the descendants of one primal pair. But *Mr. WHITE* does not even reason with skill or plausibility in favour of the theory which he wishes to maintain.

His style is incorrect and inelegant: his ratiocination is, every where, feeble and illogical: the structure of his work is unskilful and awkward. When we have given him the praise of diligence, and of some ability for the investigations of comparative anatomy, we have done full justice to his merits.

Essay

Essay on the Causes, Early Signs, and Prevention of Pulmonary Consumption, for the Use of Parents and Preceptors. By Thomas Beddoes, M.D. 8vo. pp. 274. 5s. Longman and Rees. 1799.

I. **T**WO of the most important systems of parts in the human body are, the *ARTERIES* which conduct nourishment, in the form of blood, through the whole frame; and the *ABSORBENT* vessels, which secrete from the blood various humours, to be either discharged externally, as excrementitious, or transmitted for the support of the finer parts of the animal œconomy. Whenever the *absorbents* cease to discharge the due proportion of the proper humours from the blood flowing through the *arteries*, then is the commencement of a disorder in the health, which, unless its progress be by nature or human care prevented, necessarily terminates in *CONSUMPTION*, if the secretion be interrupted in the *lungs*; in *SCROFULA*, if its interruption be in the *glands*. In this disorder that matter is accumulated which the action of the *absorbents* should have conveyed away. As well the action of the *arteries*, as that of the *absorbents*, is consequently deranged. The structure of the parts is, then, gradually destroyed; and a formation of those unnatural excrescences called *tubercles*, if the seat of the disorder be in the lungs, may, probably, ensue. In the progress of *CONSUMPTION* to its fatal end, the structure of the lungs is continually more and more destroyed, the growth of preternatural matter is increased, the general strength is enfeebled, and the fever is inflamed, till neither *arteries* nor *absorbents* can longer perform their functions. The living being then dies.

Hereditary weakness of constitution; childhood and youth dwarfed by confinement from exercise, by the denial of animal food, by the too scanty supply of food of any sort, by unnatural constrictions of the frame, or by application to hurtful sedentary toils; exposure to frequent, great, and sudden changes from a hot to a cold temperature, such as are necessarily occasioned by the lightness of our fashionable apparel, and the closeness of our apartments; the occupations of stone-cutters, gilders, and labourers in the sedentary manufactures in general; *scrofula* transmitting its matter, by absorption, to the lungs; and, in general, the employments and modes of living peculiar to modern times, as distinguished from those of our forefathers; are the chief predisposing causes of *CONSUMPTION*.

Their influence might be, in a great measure, obviated and destroyed by the early and unremitted vigilance of parents, of tutors, and of all young persons for themselves. Let children share,

share, from infancy, a liberal proportion of animal food; let them shun such sedentary and domestic occupations as are infamous for that early mortality, by CONSUMPTION, which attends them. Resume the flannels and other woollen garments of our ancestors, which affected cleanliness and ostentation have taught us to lay aside. Diminish your fires; throw open your doors and windows; return to the robust and manly exercises of your more vigorous forefathers. Butchers, fish-women, persons in general who live much in the open air, consume a good deal of animal food, and have frequent occasion to breathe in an atmosphere of carbonated hydrogen, are little liable to CONSUMPTIVE ailments. Let the situations of these people be preferred for young persons whose constitutions appear to have, early, a *hectic* tendency. Abolish the whole present system of female dress, education, employments, and amusements; and give us, again, the hearty, romping, beef-eating, athletic lasses of good Bess's days. How dreadful the ravages of this prevalent disease, which, if not thus prevented, can rarely be healed! In the course of a period of seven years, out of 1511, the number of the deaths registered in one particular parish in Bristol, no fewer than 683 were by CONSUMPTION. The incessant cough, the expectorations of matter, the fits of hectic fever receiving continual exacerbation, the anxious, sleepless nights, the languid, joyless days of the unfortunate patient, the acuter pains which torment him as his end draws nearer, the wretched tortured suspense of surrounding relations and friends, render this, perhaps, of all those diseases to which human nature is subject, the most afflictive both to sense and sentiment.

Yet no remedy can be prescribed by the physician, of which the efficacy may be considered as *surely* effectual to stop the progress of the ulceration in the lungs, to heal the sores, to restore the languishing energy of the *absorbents*, and to quiet the fevered action of the *arteries*. If any one medicine may be thought to possess this supreme, invaluable virtue, it is, perhaps, the tincture of the herb *fox-glove*, the *digitalis purpurea* of the botanists. This herb was, anciently, a popular specific in CONSUMPTIONS. It is, even now, not unfrequently prescribed by medical practitioners in general; but only when all other remedies have been tried in vain, and certain death is near. Dr. DARWIN was the first among the physicians of the present time that suggested the possibility of its producing happier and more powerful effects in CONSUMPTION, than were certainly known to have been, as yet, derived from it. Dr. FOWLER and Dr. DRAKE, adopting it into use in consequence of Dr. DARWIN's hints, have, in different cases,
prescribed

prescribed it with complete and astonishing success. Dr. BEDDOES himself has followed the same example, not, indeed, with equal success, but with enough to make him hope, that *fox-glove* may be, hereafter, as sure a remedy for *consumption*, as the *Peruvian bark* now is for *ague*. The beneficial action of this remedy consists in producing a great diminution of that action of the *arteries* by which the ulceration of the lungs is continually increased; and in so augmenting the action of the *absorbents*, that the purulent matter is quickly carried away by them, their proper energies are fully renewed, and the ulcers are, consequently, healed. Dr. BEDDOES has, also, found, that beneficial alleviating effects are to be obtained from the use of the hot bath, in the extreme debility of CONSUMPTION.

This is a faithful abstract of the substance of the present work.

II. Dr. BEDDOES displays, in this book, all his wonted ardour for the alleviation of the ills of humanity, and the improvement of the medical art. The beautiful ingenuity of his theory, and the diligence with which he has collected those various facts upon which it is founded, deserve every praise. Could our puny applause gratify his heart, or promote his aims, it should be amply paid. We contemplate the energy and comprehension of his mind, the incessant activity of his exertions, his enthusiasm of benevolence and of science, with much of that reverence melting into tenderness, which has been long habitually excited in our breast by the names of a Newton, a Lavoisier, a Las Casas, and a Howard. His power of words, his force of sentiment, his vivid expressiveness of description, are not unworthy of his philanthropy and science. He is as much more eloquent, as more philosophically ingenious, than the greater number of contemporary medical writers. Let him greatly persevere, unmoved by the thwarting artifices even of *bulky* opponents, by the general prejudices which must ever strongly resist the application of new knowledge to practice, or by that coyness with which he may have sometimes found scientific truth to elude his grasp, even when he thought it was already *his*, and had half exclaimed εὐρηκα: he will not fail to be, hereafter, numbered with that illustrious few, who, having enlarged the bourne of intelligence, and mitigated the natural ills of life, are justly honoured, throughout every age, as the noblest ornaments of human nature, and the best benefactors of mankind.

Yet we cannot deny that this book wants the plainness, the method, the simplicity, the *directness* and precision of precept, which its didactic design required; that the author's facts
are,

are, too often, loose, defective in authenticity, received from persons whom *we know* to have produced them for the support of favourite theories of their own, and adopted with an eager fondness that can hardly refrain from giving them a new colouring; that his passionate preference of foreign modes of life, and of ancient manners, is blind, prejudiced, inconsiderately rash; that he is too sanguine and extravagant in all his hopes and plans of improvement; that he speaks with greatly too much asperity against those whom he deems his opponents.

III. We recommend the account of his hopes from the use of *fox-glove* in CONSUMPTION [p. 264 to p. 271], and what is said of the condition of *butchers* [p. 32, &c.] and of the *warm bath* [p. 226], to the particular attention of our readers.

Edgeworth's Practical Education. (Concluded from Vol. I. P. 245.)

THE nineteenth chapter of this work is employed in discussing the very important question, as to the superior advantages of a *public* or a *domestic* education. After placing the subject in various points of view, and comparing the advantages and disadvantages incident to each of these modes of institution, the authors recommend (where the father cannot take upon himself the task of educating his children) a modified system, combining the exertions of a parent with those of a public instructor; without which union the efforts of the latter must frequently lose their effect. Upon this plan of education, the ground-work must, however, be laid by the parent, who must continue the superintendence of his children till the age of eight or nine years, when they may be prepared to enter into a public seminary. The advantages of this system are obvious. If the early part of life be properly directed, the moral character may, in a great degree, be formed even at the age before mentioned.

‘It has been observed,’ say the authors, ‘that what we are when we are twenty, depends on what we were when we were ten years old. What a young man is at college, depends upon what he was when at school; and what he is at school, depends upon what he was before he went to school. In his father’s house the first important lessons, those which decide his future abilities and character, must be learned.’

Having secured as far as possible, both by precept and example, this indispensable point, and accustomed the pupil rather to the exertion of the natural powers of his mind, than to the strict acquisition of any particular science, the parent may then, with safety and credit, intrust his child to the discipline of a

public school, from which he will derive advantages which a domestic education cannot afford. The authors, however, recommend to parents who intend to send their children to school, to give them an early confidence in themselves, by securing the rudiments of a literary education;

‘otherwise their pupils, with a real superiority of understanding, may feel depressed, and perhaps be despised, when they mix at a public school with numbers who will estimate their abilities merely by their proficiency in particular studies.’

With the foregoing observations we perfectly agree; but we do not so decidedly assent to the opinion that large public schools are to be preferred to smaller seminaries. That *antiquated idioms* and *obscure prejudices* may be found in the latter, is perhaps possible, although, in the extensive intercourse which now subsists throughout all parts of this kingdom, these disadvantages are continually diminishing. But, if we suppose them to subsist in full vigour, they appear of trivial importance when compared with the defects necessarily incident to large schools. From the very nature of such institutions, all controul over the morals of the pupil, except in cases notoriously flagitious, is lost; and, what is perhaps still more to be lamented, a new system of jurisprudence is generally formed by the scholars themselves, a kind of *imperium in imperio*, the laws and maxims of which are seldom remarkable for being founded on any just and proper distinctions of right and wrong. Under these regulations, when a pupil is introduced who has been accustomed to the laws of a strict morality, he finds himself called upon to take an active part in transactions which directly counteract all that has been inculcated during his early years; or, if he consent not to become an active accomplice, he must tacitly assent to, and religiously conceal, many circumstances which, if they do not by their frequent recurrence obliterate his early principles, will at least affect him with the humiliating consciousness of hypocrisy and deception. We ought not, however, to forget that the authors’ recommendation of larger schools is more particularly directed to those who are desirous of breeding up their sons to liberal professions, as places where they may efface their rusticity, and correct the faults of provincial dialects:—so far as this is of importance, a public school is undoubtedly to be preferred.

These modes of education are, however, considered by the authors only as the resources of those who are prevented, by unavoidable circumstances, from taking the important task of education upon themselves. Where these circumstances do not occur, they are decided advocates for an education thoroughly domestic.

‘A father

'A father who has time, talents, and temper, to educate his family, is certainly the best possible preceptor; and his reward will be the highest degree of domestic felicity.'

A pleasing picture is given of the character of a son thus educated, as contrasted with one educated at a public seminary.

'But when a son separates from his father, if he has been well educated, he wishes to continue his own education: the course of his ideas are not suddenly broken; what he has been, joins immediately with what he is to be; his knowledge applies to real life, it is such as he can use in all companies: there is no sudden metamorphosis in any of the objects of his ambition; the boy and man are the same individual. Pleasure will not influence him merely by her name, or by the contrast of her appearance with the rigid discipline of scholastic learning; he will feel the difference between pleasure and happiness, and his early taste for domestic life will remain or return upon his mind. His old precepts and new motives are not at war with each other, his experience will confirm his education, and external circumstances will call forth his latent virtues. When he looks back he can trace the gradual growth of his knowledge, when he looks forward it is with the delightful hope of progressive improvement. A desire in some degree to repay the care, to deserve the esteem, to fulfil the animating prophecies, or to justify the fond hopes of the parent who has watched over his education, is one of the strongest motives to an ingenuous young man; it is an incentive to exertion in every honourable pursuit. A son who has been judiciously and kindly educated, will feel the value of his father's friendship. The perception that no man can be more entirely interested in every thing that concerns him, the idea that no one more than his father can share in his glory or in his disgrace, will press upon his heart, will rest upon his understanding. Upon these ideas, upon this common family interest, the real strength of the connexion between a father and his son depends. No public preceptor can have the same advantages; his connexion with his pupil is not necessarily formed to last.'

In the chapter "on female accomplishments, masters and governesses," the real value of the fashionable acquirements of music, drawing, and dancing, is fully considered. We recommend this chapter in particular to the attentive perusal of every mother, who is more anxious for the happiness of her child, than for the importance which she may herself derive from the rank and grandeur of a daughter who moves in a sphere of life superior to the rest of her family.

The twenty-first chapter, "on memory and invention," contains many judicious reflections, which it would be impossible for us to abridge. That association of ideas which arises merely from coincidence of time, and which is commonly resorted to among the lower orders of society, is well exemplified in the following passage:—

‘A vulgar evidence, when he is examined about his memory of a particular fact, gives as a reason for his remembering it a relation of a number of other circumstances, which he tells you happened at the same time; or he calls to witness any animate or inanimate objects, which he happened to see at the same time. All these things are so joined with the principal fact in his mind, that his remembering them distinctly seems to him, and he expects will seem to others, demonstration of the truth and accuracy of his principal assertion. When a lawyer tells him he has nothing to do with these ideas, he is immediately at a stand in his narrative, he can recollect nothing, he is sure of nothing; he has no reason to give for his belief, unless he may say that it was Michaelmas-day when such a thing happened, that he had a goose for dinner that day, or that he had a new wig. Those who have more enlarged minds, seldom produce these strange reasons for remembering facts. Indeed, no one can reason clearly, whose memory has these foolish habits; the ill matched ideas are inseparably joined, and hence they imagine there is some natural connexion between them. Hence arise those obstinate prejudices, which no arguments can vanquish.’

We cannot, however, expect that a person in this rank of life should make use of better materials than his station affords; and a peasant may as well connect a certain fact with the recollection that he had a goose for dinner, or a new wig, on the day it occurred, as a lady of fashion that she was at a brilliant assembly, or wore a birth-day dress. The impropriety is not in the operation of the mind, but in the imprudence of reciting those collateral circumstances, which, though necessary to recall the fact enquired after, are impertinent when dwelt upon by the speaker, and are, in the best-informed minds, often sufficiently ridiculous.

In this chapter many striking instances are given of the talents of children for invention, which will be found highly interesting; and we agree with the authors, that this faculty, like every other, is capable of improvement by proper education.

The three remaining chapters, “on taste and imagination,” “on wit and judgment,” “on prudence and œconomy,” are all in an eminent degree deserving of the attention of parents and instructors; and the opinions there advanced are exemplified by so many lively and striking references to collateral subjects, as to render the perusal of them extremely amusing.—We must, however, rest satisfied with referring the reader to the work itself, without entering into a particular examination of these topics; but before we close the volume, we shall select, from the last chapter, a passage which we think comprehends some truths of high importance, not only to the business of education, but to the state of society at large.

It is scarcely possible, that the mean passion of avarice should exist in the mind of any young person who has been tolerably well educated; but too much pains cannot be taken to preserve that domestic felicity which arises from entire confidence and satisfaction amongst the individuals of a family with regard to property. Exactness in accounts and in business relative to property, far from being unnecessary amongst friends and relations, are, we think, peculiarly agreeable, and essential to the continuance of frank intimacy. We should, whilst our pupils are young, teach them a love for exactness about property; a respect for the rights of others, rather than a tenacious anxiety about their own. When young people are of a proper age to manage money and property of their own, let them know precisely what they can annually spend; in whatever form they receive an income, let that income be certain: if presents of pocket money or of dress are from time to time made to them, this creates expectation and uncertainty in their minds. All persons who have a fluctuating revenue are disposed to be imprudent and extravagant. It is remarkable, that the West Indian planters, whose property is a kind of lottery, are extravagantly disposed to speculation; in the hopes of a favourable season they live from year to year in unbounded profusion. It is curious to observe, that the propensity to extravagance exists in those who enjoy the greatest affluence, and in those who have felt the greatest distress. Those who have little to lose are reckless about that little; and any uncertainty as to the tenure of property, or as to the rewards of industry, immediately operates, not only to depress activity, but to destroy prudence. "Prudence," says Mr. Edwards, "is a term that has no place in the negro vocabulary; instead of trusting to what are called the *ground provisions*, which are safe from the hurricanes, the negroes, in the cultivation of their *own* lands, trust more to plantain groves, corn, and other vegetables that are liable to be destroyed by storms. When they earn a little money, they immediately gratify their palate with salted meats and other provisions, which are to them delicacies. The idea of accumulating, and of being economic in order to accumulate, is unknown to these poor slaves, who hold their lands by the most uncertain of all tenures*." We are told, that the *provision ground*, the creation of the negro's industry, and the hope of his life, is sold by public auction to pay his master's debts. Is it wonderful that the term prudence should be unknown in the negro vocabulary?

The very poorest class of people in London, who feel despair, and who merely live to bear the evil of the day, are, it is said, very little disposed to be prudent. In a late publication, Mr. Colquhoun's "Treatise on the Police of the Metropolis," he tells us, that the "chief consumption of oysters, crabs, lobsters, pickled salmon, &c. when first in season, and when the prices are high, is by the *lowest* classes of the people. The middle ranks, and those immediately under them, abstain generally from such indulgencies until the prices are moderate†."

* V. Edwards's History of the West-Indies.

† V. a note in page 32 of the Treatise on the Police of the Metropolis. Upon

Upon the whole we consider the present work as likely to produce a happy effect in the education of youth. The manner in which the various subjects are discussed, is well calculated to call the attention of parents to the importance of their undertaking, and to impress upon them the necessity of an early attention to the formation of the youthful mind. Nor are these benefits likely to be confined solely to the pupils. The habit of constant and regular instruction will have a favourable effect on the temper and character of the parent; and, of all the motives to a virtuous and respectable course of conduct, perhaps one of the strongest is that which arises from the consciousness that our own example has the most decided influence in training up our children, to happiness or to misery, to honour or to disgrace.

A. N. C.

A Missionary Voyage to the Southern Pacific Ocean, performed in the Years 1796, 1797, 1798, in the Ship Duff, commanded by Capt. James Wilson. Compiled from Journals of the Officers and the Missionaries; and illustrated with Maps, Charts, and Views, drawn by Mr. William Wilson, and engraved by the most eminent Artists. With a preliminary Discourse on the Geography and History of the South Sea Islands; and an Appendix, including Details, never before published, of the natural and civil State of Otaheite. By a Committee appointed for the Purpose by the Directors of the Missionary Society. Published for the Benefit of the Society. 4to. pp. 420. Chapman. 1799.

IF it be true, that voyages of discovery, judiciously planned and ably executed, are calculated to produce the highest advantages to a commercial nation, it can as little be doubted that their full benefit can never be obtained, but by the introduction of civilization among the inhabitants of the countries discovered. But even where national advantage is a remote and uncertain object, where nature has denied to the possessors of distant regions the means of luring to them, by the hope of gain, their more enlightened and cultivated fellow-creatures, we should be unwilling to dispute that general philanthropy may be a sufficient motive to induce a generous and enterprising people to attempt to extend to others a knowledge of those comforts and enjoyments which are produced by arts, industry, and learning, and secured by the regular establishments of civil society. While we, therefore, agree with the authors of the *Missionary Voyage*, 'that to raise from a state of ignorance and barbarism a race of mild and open-hearted savages, and to make some amends for the miseries and diseases which their intercourse with Europeans has occasioned, is an object not unworthy the attention of the people of Great Britain,' and should wish to give them all credit for their sincerity and disinterestedness, we cannot but deplore the infatuation which should lead so large a body of men to despise alike the dictates of reason and experience, and,

and, forming to themselves views altogether absurd and chimerical, look forward to effects through means which neither ever have been, nor, in their nature, ever can be, successful. The art of civilizing barbarous nations is a difficult and intricate study, and not to be attained by men of ordinary endowments. It requires genius, deep thought, and extensive information, great knowledge of the world, and a mind free from every vulgar prejudice, which can bend itself to the customs, the humours, and the superstitions of those they intend to reclaim. Nations, however rude and ignorant, must not be shocked by any abrupt attempt to reprove or alter their prejudices or pursuits. They must first be conciliated, and introduced to comforts before unknown to them; and, by very slow degrees, led to the reformation of their manners, their laws, and their religion. If the Jesuits had any success in their missions, it was because they were men of talents, educated for that express purpose, and because they employed gradual and natural means. We do not hesitate to say, that the character, both of the mode of procedure directed by the missionary society, and of the men whom they have employed in this crusade, is directly the reverse.

The general object is said to have been *simple* and noble; 'to deliver mankind from the greatest possible portion of misery that besets them, and to confer upon them the most abundant measure of felicity which our nature is capable of enjoying.'—P. 3. This was the general object, not of this single expedition, but of an extended system, which was to embrace the whole race of *mankind*. What more could the infidel believers in Mr. Godwin's infinite perfectibility have proposed to themselves? But, in fact, these are mere words without meaning. The real object follows under the denomination of means. 'They were conscious this could only be effected by the Gospel of the Grace of God, preached among all nations.' *Ib.* They expected the general effect of happiness, when this dispensation should be received and obeyed—and, no doubt, they were right; but they forgot that natural means were, in the first place, necessary for the attaining of this grand object. Did they expect, that because of their infatuation, the God of Heaven was to supersede the order of nature, and work miracles, that their fanaticism might not be fruitless? Sure it is, when we look to the measures pursued, and the qualifications of the actors, the order of nature, as we have hitherto seen it, must be inverted before such a scheme can be attended with success. By whom is it to be accomplished? Taylors, shoemakers, carpenters, tinnmen, butchers, weavers, and coopers! These are, no doubt, all very necessary and useful men on such expeditions, and will, probably, contribute more in their *proper* vocations to the progress of civilization, than their more learned directors, the members of the committee. In the list we find three ordained ministers, who, we presume, engrossed all the learning of the society; but *all* of whom, let it be observed, remained at the *one* settlement in Otaheite. But, that our readers may judge for themselves as to the characters and qualifications of these men, we shall transcribe some passages from
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the account of the voyage from London to Otaheite, which is written in a style very different indeed from that of Mr. William Wilson, by whom the remainder of the volume has, with some exceptions, been composed. The following extract may be considered as a select anthology of the volume; and, if the gentlemen are really serious, they will, no doubt, thank us for forming such a bouquet.

‘The Rev. Dr. Hawes had been daily on board, had often preached to us, and lately celebrated a sweet and blessed communion with the missionaries and mariners: he now took his *sorrowful*, though *joyful* leave of us, with an address from Hebrews iii. 2; his heart appeared to be full, yea, overflowing with love; while we parted with many tears, probably to meet no more, till we should be re-assembled around the throne of God and of the Lamb.’—P. 17.

‘A hawk this day rested on our rigging and was caught; a missionary remarked, “So might my poor soul, wandering from its true home, if not graciously prevented by divine mercy.”—P. 19.

‘Thus have we safely reached the first port for refreshment, after a voyage perfectly pleasant, and just three weeks since we left St. Helen’s. The Lord *has* shewn us great favour indeed: the wind *hath* been so fair, and the weather so good, that divine service *hath* been regularly and daily conducted without the least interruption. How great are his mercies! Such poor fresh-water sailors as we were needed these gracious commencements to prepare us for the vast space that yet remained.’—P. 22.

See an *ingenious* attempt of a *brother* to convert a Roman Catholic at St. Jago.—P. 25.

After suffering the fear of being captured, ‘the observations of the missionaries, on this occasion, are well worth remarking: “Many fears began to arise in our minds; but, thanks be to God, we were enabled to cast our care upon him, and resign ourselves to his blessed will, knowing that whatever the Lord in his providence should send us, we trust shall be for his own glory—the Lord is better to us than all our fears.”—P. 26.

‘The sky, which had been so serene and bright, was covered with black clouds; the lightning came in flashes so quick and vivid as took away my eye-sight for a time. Blessed be God! it did not last more than two hours, when the storm abated. See what the Lord can do! Let all the earth fear the Lord; let all the inhabitants thereof stand in awe of him. He gathereth the waters of the sea together as an heap; he layeth up the depths as in his treasure house. Oh, how great is thy goodness, which thou hast laid up for them that fear thee!’

‘Amidst the roaring of the sea
My soul still hangs her all on thee:
Thy constant love, thy faithful care,
Is all that saves me from despair.’—P. 40.

‘Dec. 6th. Fresh breezes: ran eight or nine knots an hour. How great are his mercies!’—P. 43.

‘The immense shoals of fishes around us have often amused and astonished us; some larger *marching* in great *pomp*, followed by a
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train of smaller, and approaching close to the ship's sides; the flying fish rising like a flock of birds out of the water, and often falling on board; one fifteen inches long flew directly against our bell, and was taken: *they were very good eating.* P. 44, 45.—It would appear, that the preaching of these gentlemen had been as powerful as that of St. Anthony; from which one of two things must follow—either that the gathering of the fishes round St. Anthony was not so great a miracle as some foolish people have supposed, or that the missionaries have been inspired and endowed with the power of working miracles—which last supposition seems to be their own very *humble* opinion.

We shall give another specimen of the author's poetical vein.

Jan. 1st, 1797. Little did we apprehend on this day last year what was the decree of the Lord concerning us. We have now sailed twelve thousand miles.

'Come, my soul, a year is gone,
And thyself may'st truly moan;
Small the fruit to God is found,
Too much like the barren ground.
This new year may be my last;
Former years are gone and past.
Come, my soul, arise and pray,
Trim thy lamp this new-year's-day.' P. 47.

We are convinced the above passages are sufficient to convey to our readers a just conception of the ideas with which the missionaries entered on the expedition, and of the narrow and bigotted minds which they brought with them to the mighty work of civilizing savages and converting the heathen. If any one should think it an answer to our observations on the lowness of their former occupations, to refer us to the twelve fishermen of Galilee, we have only to ask, whether these men do really believe themselves supernaturally guided by the Spirit of God, or whether such a comparison might not merit the epithet of blasphemous? We state this supposable objection, because we know that there are no bounds to ignorant fanaticism. When we read in the instructions to Captain Wilson—'If this should be the occasion of disputes which you cannot amicably terminate, we recommend your appealing to the decision of Divine Providence by a solemn and religious use of the ancient institution of *'casting lots,'* p. 99;—we must either believe that the authors of that paper are many centuries behind this present age, or that they do in truth expect that God will vouchsafe to them special interferences, which he denies to all the world besides. We shall only remark farther on this head, that, if for *'casting lots,'* we substitute the words *'judicial combat,'* it would somewhat puzzle them to reconcile their maxim with the just condemnation of the system of duelling, and we believe such a provision would have been fully as effectual, if not in terminating, at least in *preventing* disputes.

Having said so much of the preparations for the intended settlements, we are now led to attend to their conduct after they reached

Otaheite, the first place of their destination. And here it is but just to observe, that from this point of the account it assumes a very different appearance, and (excepting where the journals of the missionaries are necessarily introduced) is written in a very different style from the former part. We presume from the advertisement, that it is the production of Mr. William Wilson, with the assistance of the captain's journals. It becomes in some measure interesting, and even amusing, and contains a good deal of information as to the state of the different islands, which may perhaps be found useful.

The ship reached Otaheite on Sunday March 5, 1797, and was no sooner seen by the natives, than it was surrounded by vast numbers of canoes; and, notwithstanding all endeavours to keep the savages from crowding on board, there were soon not less than one hundred of them dancing and capering on the deck, crying "Tayo! Tayo!" This word seems to signify "a sworn brother;" and each of them intended, by this exclamation, to express his wish to single out one of the strangers to be his *tayo*. One very old man, named Māune Maune, who called himself a priest of the *Eatooa* (the general name for God), was particularly anxious to have the captain for his *tayo*. This is a most extraordinary character, being a kind of humorist, who is always at his ease. He had formerly been King of *Ulietea*, was a near relation of the royal family, and of considerable consequence in the islands, being chief priest over Otaheite and Eimeo.

On receiving this information, the captain invited him into the cabin; he became his *tayo*, and rendered himself of great use to the missionaries.

On the first appearance of the natives in the ship, the missionaries, as was to be expected, lost no time in commencing their operations. They attempted to make them understand, though they own fruitlessly, that it was the day of *Eatooa*, and that therefore they durst not trade. They then proceeded to have divine service on deck, one of the brethren preaching, and the whole singing hymns.

'Such hymns were selected as had the most *harmonious* tunes, &c. The whole service lasted about an hour and a quarter. During sermon and prayer, the natives were quiet and thoughtful; but when the singing struck up, they seemed charmed and filled with amazement; sometimes they would talk and laugh, but a nod of the head brought them to order.' P. 57.

Our limits do not permit us to be very minute in detailing the various circumstances which occurred in making good the settlement, and while the ship remained at Otaheite. They found there two Swedes, belonging to the crew of the *Matilda*, Andrew Cornelius Lind, and Peter Haggerstein, who, as they could speak both English and the Otaheitean language, had it in their power to render them essential service. They were soon introduced to Otōo, the son of Pomārre, the most powerful king in the island. The captain explained their object in coming there: a house and a portion of land were assigned them, which they immediately exerted themselves in making fit for their habitation. They met with every protection

tection and assistance which they could expect from the chiefs of the island, who in their turn visited the ship, and received presents from the captain. We shall insert the relations given of two of these visits, as they will serve to give our readers some idea of the manners of the chiefs, and at the same time to shew the peculiar character of the old priest *Maune Maune*.

'The natives had perfectly understood that the prohibition was but for yesterday, for early in the morning several canoes were alongside, and in one of them, with our constant friend, *Māune Maune*, came several chiefs with their wives; but the principal person to be introduced at this time was the father of Pomārre, Otēw, formerly Whāppai, who is a very venerable looking man, aged about seventy, his head covered with grey hairs, and his chin with a remarkable white beard: his name had once been Otō; but on the birth of his son, in compliance with the general custom, he changed it to Otēw. As usual, he presented the captain with a piece of cloth and a pig, receiving in return, and on account of his rank, two axes, four pair of scissors, and four knives, two looking-glasses and two old shirts, which was all he asked for: and it appears that their requests always include the utmost bounds of their expectation; so that to add aught more is quite superfluous and unnecessary. When breakfast was ready, most of our visitors went upon deck, seemingly through a sense of good manners and a fear of offending, which we may suppose them to have learnt from former visitors, who for their own sakes might have taught them this much; for it certainly would be very uncomfortable to have them crouding at meals continually: but *Māune Maune* had no scruples, and, as if conscious of a right, placed himself next his tayo at table, and being exceedingly fond of the tea and our bread and butter, played rather an Epicurean part. In the forenoon Otōo and the queen sent off to beg leave of the captain to send him their presents; to which ceremonial an answer was made in the affirmative; and in consequence thereof we had them presently alongside: the king's consisted of thirteen live hogs, and three ready dressed; the queen's was one dressed, six alive, and a bale of cloth: themselves followed in a large double canoe, accompanied by Otōo's younger brother, now prince of Tiarabōo. They would not come on board, but expressed a wish for a great gun to be fired, and, to gratify them, two were cast loose: *Māune Maune* took the match, and, though almost blind with age, he boldly fired them off; with which act of his own courage he was highly transported. Their stay was short; for, after they had paddled twice or thrice round the ship, they returned to the shore.' P. 71, 72.

The following passage is amusing:—

'In the afternoon, Pomārre and Iddeah came on board, accompanied by *Māune Maune*, and Peter to interpret. A present of cloth was made the captain, and by a large chest which they had brought with them in the canoe we could see what they expected; but feigning not to understand, as they handed it up the side, the captain enquired of the chief what he meant to do with it. He seemed greatly perplexed how to answer the question, till at last he said,

that he only wanted the lock repaired. He was then directed to take it on shore to the blacksmith; but this embarrassed him more than before; and, seeing no other way to free himself, he said, with a smile, that it was intended to hold the present which the captain might be pleased to make to him and Iddeah; and requested that it should be put into the cabin, to prevent his people from seeing what he received. When seated below, he was asked what he would like to have; but seeming at a loss what to name, the old priest, whose wits are always ready, helped him out: and, first, axes *ahowrōo ahowrōo*, that is, twice ten, or ten for himself, and ten for Iddeah: then, for each, five shirts, eight looking glasses, six pair of scissors, six knives, fifty nails, and five combs: besides these, were added to his part, one cast-iron pot, one razor, and a blanket. The whole was put into the chest, and secured by the lock, which was very good. He then acknowledged himself content; but going afterwards betwixt decks, where the brethren had several things lying loose, he craved for something of all that he saw; but as they knew how well he had fared in the cabin, they gratified him with very little.—P. 78, 79.

The ship continued in Matavāi Bay till the 21st of March, when Captain Wilson, in compliance with his instructions, run it to the adjacent island of Eimeo, in order to inspect the harbour of Taloo, and to see how the natives were affected. In the mean time, the missionaries had, from their first landing, been labouring zealously in the great work, preaching often, through the interpreter Peter the Swede, concerning things which the natives, though they could not understand, still listened to with attention and professed to approve. As none of the ordained ministers were to leave Otaheite, it was thought proper to ordain two others. The ceremony on this occasion was closed by the communion. The following incident will shew the true light in which these religious rites were viewed by the natives:

‘Maune Maune was present during the whole service, and very attentive, particularly during the administration of the Lord’s supper: he placed himself in the circle with the brethren, and when they passed him he shifted his situation farther on, in hopes of partaking with them.’—P. 81.

The ship returned from Eimōo on the 26th March, and on the 27th sailed for the Friendly Islands, leaving at Otaheite, in all, twenty-five persons. They passed to the southward of the Society Islands, took in some cocoa nuts at Palmerston’s Isle, and then passing Savage Isle steered for Tongatabōo, where it was designed to attempt a settlement. They anchored there on the 10th of April.

Here they were soon visited by one of the kings of the island, and presently afterwards by two Europeans, Benjamin Ambler, an Englishman, and John Connelly, an Irishman. These latter, although they were far from being the most trust-worthy of their countrymen, were extremely necessary to them in their present circumstances, as neither the Swedes, nor the Otaheiteans who were on board, could understand any thing of the language of the natives.

tives. They learnt from them, that Futtafaihe, who had been on board, was a great chief, and presided over all the eastern part of the island; but that there was an old man, Tibo Moomōoe, of greater power, and generally esteemed king over the island. To him, therefore, they resolved in the first place to apply.

‘About ten o’clock in the forenoon, Ambler and Connelly came with a present of three hogs and some yams from Moomōoe, informing us that he himself intended to follow. Accordingly the venerable chief was very soon along-side, but was long before he durst venture up the ladder, fearing he had not strength sufficient for the task; he at last, however, made the trial: but was so exhausted thereby, that he was obliged to rest himself at the gangway; thence his attendants led him to the quarter-deck ladder, where he again sat down, saying, that he would not go before the captain till he was shaved; and, to please him in this, Mr. Harris began the operation, and finished it much to the satisfaction of this decent chief, who then saluted the captain, and entered the cabin, followed by twenty-two attendant chiefs and servants: these squatted themselves upon the floor, but the chief was placed upon a chair, which he much admired, thought he sat easy in it, and requesting it as a present, had it immediately given him. He attentively surveyed the cabin and its furniture, expressing his admiration of all he saw, and asking a number of very pertinent questions: as, of what wood were the frames of the looking glasses, supposing, apparently, the whole to be of a piece with the gilded outside; the same of the different coloured painted woods. Nor did they seem to admire the beauty of the whole more than the neatness of every part of the workmanship. They examined, minutely, the jointing of the chairs and of the mahogany table, and expressed no small degree of astonishment at finding themselves so far excelled: for they cherish an idea of being superior to all their neighbours. When told that the men we had brought to live among them could teach them those arts, and also better things, they seemed quite transported.’—P. 100, 101.

The captain then interrogated Momōoe as to his willingness to have them to reside there, and what provision he would make for them: to which he answered, ‘that, for the present, they should have a house near his own, until one more suitable could be provided; they should also have a piece of land for their use, and he would take care that neither their property nor persons should be molested.’ In the end, however, the old man’s offer was not accepted, it being judged more expedient to put themselves under the protection of Fēnou Tōogahowe, another chief whom they understood to be brother to him that was so attached to Capt. Cook. This matter being adjusted, and the missionaries fairly settled in their situation, the ship, on the 15th of April, proceeded to the next place of its destination. It had now disburdened itself of all the missionaries but two, Messrs. Crook and Harris, who had, from the beginning, declared their intention of settling at Sta. Christina, and resisted all attempts to dissuade them from it.

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In the voyage from Tongataboo to the Marquesas, they stood so far to the south as about the 40th degree of S. latitude. They then steered a north-east course, and, on the 23d of May, discovered in lat. $23^{\circ} 8' S.$ long. $225^{\circ} 40' E.$ a low island, and a high hummock at a distance, and another still higher at a greater distance. The captain taking with him one of the Otaheitean boys, Peter the Swede, Mr. Wilson, and Mr. Falconer, attempted to land; but, seeing the natives determined to resist, and that they did not understand the Otaheitean language, he was obliged to return to the ship. They then steered for the higher island, which is in lat. $23^{\circ} 22' S.$ and long. $225^{\circ} 30' E.$ and which, from its form, they named *Crescent Island*. They saw twenty-five natives on the shore, but did not land. They then passed another island with two high hills on it, which they called Duff's Mountains.

This, which they named Gambier's Island, is surrounded by a number of smaller ones, and is inhabited: it is in lat. $23^{\circ} 12' S.$ and long. $225^{\circ} E.$ They next saw Hood's Island, discovered by captain Edwards, in the Pandora, in 1791, and, proceeding northwards, fell in with another island laid down in none of the charts, in lat. $18^{\circ} 18' S.$ long. $223^{\circ} E.$ Here they, with much difficulty, effected a landing, and, after a great deal of trouble, returned to the ship with cocoa nuts, fully determined never again to land on one of these low half-drowned islands, unless compelled to do so by absolute necessity. This they called Serle's Island. They reached the Marquesas on the 5th of June.

On the morning after they had anchored in Resolution Bay, in Sta. Christina, they were visited by some of the natives.

Our first visitors from the shore came early: they were seven beautiful young women, swimming quite naked, except a few green leaves tied round their middle: they kept playing round the ship for three hours, calling Wahēine! (women) until several of the native men had got on board; one of whom being the chief of the island, requested that his sister might be taken on board, which was complied with: she was of a fair complexion, inclining to a healthy yellow, with a fine tint of red in her cheek, was rather stout, but possessing such symmetry of features, as did all her companions, that, as models for the statuary and painter, their equals can seldom be found.—P. 129.

After this description, we need not wonder at the following passage:—

‘It was not a little *affecting* also to see our own seamen repairing the rigging, attended by a group of the most beautiful females, who were employed to pass the ball, or carry the tar-bucket, &c. and this they did with the greatest assiduity, often besmearing themselves with the tar in the execution of their office. No ship's crew, without great restraints from God's grace, could ever have resisted such temptations; and some would have probably offended, if they had not been overawed by the *jealousy* of the officers, and by the good conduct of their messmates.’—P. 136, 137.

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Although the reception which the missionaries met with, both from the chief and his people, afforded them every encouragement which they could expect from such a circumstance, the poverty of the island, and, it would appear, the manners of the natives, filled Mr. Harris with so much apprehension, that he shewed a manifest reluctance to remaining there, which all his zeal could not overcome. Crook, the only other, behaved in a very different manner, declaring his resolution of remaining, even though Harris should leave him. It was determined that they should both go ashore, and make another trial. But Mr. Harris was soon reduced to a dilemma which deprived him of the small portion of fortitude that yet remained. The passage will give our readers some idea of the measure of this man's intellect and resolution, who is gone forth as an instructor of nations.

'On the 24th, the fisherman, whom we hauled in at our quarter-gallery at our first coming, swam off at break of day, and informed us that Mr. Harris had been on the beach all the night with his chest, and had been robbed of most of his things. This affair at first gained little credit; for we could not suppose him so imprudent as to bring his property down without sending notice, that a boat might be ready to receive them. But on dispatching the jolly boat to know the truth, we found it to be really the case. He had come down in the dusk of the evening; and, as none from the ship were on shore, the boats being employed at the anchor, and the ship lying too far from the beach for him to hail, he spent an uncomfortable night, sitting upon his chest. About four in the morning the natives, in order to steal his clothes, drove him off the chest; and, for fear they should hurt his person, he fled to the adjacent hills. Mr. Falconer, who went to bring him off, found him in a most pitiable plight, and like one out of his senses. The surf was so high, that they could not land, and were therefore obliged to haul the chest and its owner off by means of a rope. The reasons he gave for leaving his partner so abruptly, besides those already mentioned, were such as he might naturally have expected: *Tēnae*, it seems, wanted to treat them with an excursion to another valley, to which Crook readily agreed, but Mr. Harris would not consent. The chief, seeing this, and desirous of obliging him, not considering any favour too great, left him his wife, to be treated as if she were his own, till the chief came back again. Mr. Harris told him that he did not want the woman; however, she looked up to him as her husband, and, finding herself treated with total neglect, became doubtful of his sex; and acquainted some of the other females with her suspicion, who accordingly came in the night, when he slept, and satisfied themselves concerning that point, but not in such a peaceable way but that they awoke him. Discovering so many strangers, he was greatly terrified; and, perceiving what they had been doing, was determined to leave a place where the people were so abandoned and given up to wickedness; a cause which should have excited a contrary resolution.' P 141, 142.

Crook,

Crook, therefore, was left on this island alone. It must be confessed, that his conduct on this occasion, does him great credit, and shews, that he, at least, possesses the true spirit of enterprise, which, under the guidance of a cultivated understanding, might be expected to produce real effects. We cannot help adding, that it does not raise the rest of the Society in our opinion, that they have thus allowed him to be entirely deserted, even though we recollect, that, in chusing this island, he acted against the advice of all. It is likewise remarkable, that the only three men, who, from not being operative mechanics, might be supposed to have more information than the rest, should have so far consulted their personal convenience as to fix themselves together at Otaheite, where the greatest number were settled.

The ship weighed anchor from Sta. Christina on the 27th of June; and, after taking a slight view of Trevennen's and Sir Henry Martin's Islands, two others of the Marquesas, directed their course to Otaheite.

The eleventh chapter, which gives an account of the transactions at the Marquesas, is, in our opinion, the most entertaining in the volume.

Having thus followed the missionaries to their several places of destination, it is impossible for us, nor is it necessary, to give any detailed account of what passed at Otaheite and Tongataboo during the ship's absence and on its return. The missionaries' journals consist chiefly of relations of their exertions to convert the natives to their own ways of thinking, and to make them desist from stealing, from human sacrifices, from pluralities of wives, and other vices of the like description, and a certain order of them, among whom was the queen Iddeah, from the murder of their new-born children. They are interspersed with a variety of incidents, sometimes interesting, and sometimes very much the reverse, and abound in pious prayers and ejaculations, such as this:—'O put more grace and gratitude into my poor cold heart, and grant that I may never with Jeshurun grow fat and kick.'—P. 162.

It is proper to mention, that the captain, on his return to Otaheite, took a survey of the whole island, in order to ascertain its population; the result of which was, that the island contains, of men, women, and children, 16,050, which is infinitely below the calculation of Capt. Cook.

In passing Huaheine, one of the Society Islands, in their return to Tongataboo, they met with one Connor, an Irishman, of the Matilda's crew, who had been there five years, and had almost forgot his native language. He wished to return home; but, having a little daughter, whom his wife would not part with, he deliberated a long time, and at last told the captain that he found it impossible for him to leave her.

On reaching Tongataboo, they found that the missionaries there had, for various reasons, thought it expedient to separate from one another, and put themselves distinctly under the protection of different chiefs. But, as they were perfectly satisfied with their situa-
tio

tion, the ship staid but a day or two, to send ashore the remainder of the stores designed for this settlement, and to provide such things as were necessary for the voyage to China.

Captain Wilson weighed anchor from Tongatabōo on the 7th of September, 1797; and, passing the Feejee and Captain Bligh's Islands, discovered a cluster of islands in lat. $9^{\circ} 57' S.$ and long. 167. These they denominated *Duff's Group*, and the largest of them *Disappointment Island*. On the 25th, they came in sight of a low island, in lat. $7^{\circ} 22' N.$ and long. $146^{\circ} 48' E.$ and several canoes having come round the vessel, William Tucker and John Connelly were found swimming at the stern, with a view to escape, but afraid of being fired upon; but, with the captain's consent, they were suffered to get safe to the canoes. From this circumstance, they called the place Tucker's Island. Not long after, Andrew Cornelius Lind, the Swede, came to the captain, and begged earnestly to be set on shore upon the next island they should discover. To this request not only consent was given, but likewise a promise to let him have such articles with him as might serve to give him importance with the natives; and he was accordingly allowed to go into one of the first canoes that were met. These we have mentioned as curious instances of the effect of habit and an idle disposition, which made these men prefer a life of hardships and dangers, among savages, to the comforts obtained by regular industry in Europe. The *Duff* next visited the Pelew Islands, and from thence bent her course by the Bashees to Canton, and anchored in Macao road on the 21st of November.

On the 2d of January, 1798, she sailed from China with some of the Company's ships, and arrived in the Thames on the 11th of July.

It is not improbable that the missionary society and their supporters will flatter themselves, and endeavour to persuade the public, that the result of this voyage has justified their zeal, and in some measure repaid their exertions. They may suppose it to give the lie to those who have considered their scheme as the fruit of visionary fanaticism, and even a direct testimony of the approbation of Omnipotence. But men, who are accustomed to reflect more coolly on the natural course of events, will find, in the present publication, abundant reason to conclude that the fact has justified the probability, and that the effects are as meagre as the means. The missionaries have been fortunate enough to be uniformly prosperous in their voyages: they have met with the most cordial reception in all the three islands to which they have now directed themselves; they have preached their doctrines, been listened to with attention, and treated with respect; their presence has even restrained from the practice of vices and indecencies at other times common in the countries. Is not this the amount of their success? But these are all matters which do not involve the characters, the genius, and qualifications of the missionaries: they are the result of that mildness of disposition which seems to distinguish the inhabitants of these islands from all other savages; they lead us but to

one substantial reflection; namely, a regret that the civilization of a people, where nature has furnished so many encouragements, should be committed to such unskilful hands. What avails it, that they talk of the mercy of *Eatōoa*, in having sent a Saviour into the world? The savage will still affix his own idea to *Eatōoa*, and either none at all, or a wrong one, to the character of a Mediator. They have preached against murder; but the *arreoies*, and even the queen *Iddeah*, will still strangle their children, and the priests will still seek to appease the wrath of *Eatōoa* with the incense of human blood. They have preached against theft; but the fear of punishment is still a more powerful defence to their property, than either religious obligation or the sanctity of their characters. They may denounce vengeance on adultery, and extol the virtue of chastity; but, to the mind of an *Otaheitean*, or a *Tongatabōan*, the defence is still complete, that other is the custom of his country. What signifies it that they do not disturb their weekly devotions, or that they listen to them with attention? It is but the outward mark of respect which springs from the character of the people: in their hearts they laugh at what they must account absurdities, till their eyes are opened to the knowledge of truth, and their minds sufficiently enlarged to receive it. Though they may take the preacher by the hand when he has concluded, and, like *Māune Maune*, say ‘Very good fellow,’ like him also they think, what he alone ventured to speak, ‘You give us plenty of the word of God, but very little of any thing else.’—P. 160. ‘You give me much parow (talk), and much prayers to the *Eatōoa*, but very few axes, knives, scissars, or cloth.’—P. 224. It cannot be doubted that this man spoke the sentiments of every man in the island; and yet, if he should happen to keep his extorted promise of refraining from human sacrifices, it will, no doubt, be attributed to his advancement in religious instruction and the grace of God. The missionaries must know, what one of the chiefs had the sagacity to tell them, that these things are not to be learnt at once; but they are ignorant of, and too bigotted to conceive, this farther truth, that they ought not even to be talked of, till men are better prepared to understand them. But what if they should prevail on the natives to adopt their contracted views of Christianity? It will be a gloomy and hypocritical sanctity, which has no relation to the religion of Jesus Christ: it will accustom them to assume the form, where they have not the substance. When they see pleasures prohibited which they must consider as innocent, and some of which are so (such as singing songs not religious), they will not believe the religion to be from God, though, for convenience, they may assume the profession.

Thus, as in the nature of the mission, and the characters of the missionaries, no man of cool judgment could see any reason to expect a real progress in the civilization of the world; so, in their conduct, they have not deceived us, and the result has afforded nothing to contradict the previous conclusion of reason and experience. What we have said of the characters and qualifications of these men, is with no view to upbraid them for their zeal, but merely

to shew the fact and the consequence. They are, probably, disinterested, and therefore rather the objects of pity than reproach. Yet must we most unequivocally condemn that fanatical system of universal philanthropy, which swallows up or stifles all the natural and honourable affections of the human heart, and makes men forget the duties which nature has imposed on them, while they traverse the earth in search of opportunities of usefulness for which God had never intended them. We can pity an enthusiast, while his visions are innocent : but when we see a society of men inflaming the imaginations of ignorant mechanics, till they drive them from their country, their homes, their friends, and their duties, in pursuit of an object which all rational men must look on as absurd, and which, at all events, they are utterly unqualified to accomplish ; as we think such a society merits no encouragement from the public, so should we fail in our duty as faithful critics, if from delicacy we were to afford it the smallest countenance.

Strictures on the Modern System of Female Education : with a View of the Principles and Conduct prevalent among Women of Rank and Fortune.
By Hannah More. 2 Vols. small 8vo. pp. 596. 10s. Cadell and Davies. 1799.

TO say that EDUCATION is of universal and unspeakable importance, is to assert a truth which it is difficult to express with more force than is generally acknowledg'd to belong to it. Thus it is of education in general.

But *that* system of education merits that its principles should be most attentively and deeply investigated, in which if there should be any *errors*, they are errors under such circumstances as are least likely to be discover'd and corrected—and, especially, if they are immediately to affect those, on their entrance into life, who are *most* dependent for their security, perhaps their very subsistence, their estimation, their moral worth, and their happiness, on the modes of *thinking* and *acting* which they have been enabled early, very early indeed, to form : those to whom it is most peculiarly dangerous to have been educated in a manner essentially *defective* ; and yet far more so to have had a bias given to their habits, and pursuits, and dispositions, by having been instructed on principles essentially erroneous : those, to say all, whose errors of education threaten to be most hurtful and *least retrievable* as to themselves : those who are most readily susceptible of very early impressions, advantageous or prejudicial : those whose influence is the earliest, the greatest, the most continued ; and where, too, there is the utmost delicacy in *adjusting* the *due proportion*, and observing and *regulating* the *effect*, according to different minds, tempers, and circumstances, of the *various* objects of acquirement included in such a system ; and of *combining* advan-

tages, which, without the utmost care, will be in danger of becoming *incompatible* with each other, or with the character requisite to be form'd and sustain'd.

TO FEMALE EDUCATION these peculiar considerations strikingly apply. It is in its nature more confidential and retir'd than that of the other sex. In the education of *boys*, their public education at least, (and what is call'd *private*, as to them, partakes, or should be plann'd with the *design* of partaking, of what is best, so far as attainable, in the principles of public,) if there are great mistakes, they are open to observation; if erroneous habits are forming, they are probably such as will be soon discover'd: or, however, there is hope that the *youth* may correct the errors of the *boy*; or that THE WORLD, and the discipline it administers of severe experience, will enable and compel the *man* to retrieve *his*. Indeed, of *men*, society, in great and peculiar measure, *has* the education; and the circumstances in which they are plac'd in active life, while they multiply the *causes* of *error*, also *multiply*, in a proportion more or less favourable, the *means* of correcting it. But to a *young woman*, life has its whole colour dependent upon her being *exempt* from errors which, if incurr'd, society does not permit her to correct, while the *tendency* to those errors it promotes, and in a manner *exacts* of her. Add to this the great difference, generally, as to property and pecuniary resources inherited. And if even these are wanting to men, they have commonly a choice, a wide choice, of means which may secure subsistence and conduct to wealth and to honour; and this, not infrequently, in despite of a neglected education, and with talents of little promise. There is some chance, too, that a man who can *only* please may be tolerably blameless, and considerably prosperous; and a man who, without pleasing, can be *only useful*, may be in a very high degree respectable and successful. But the female who can please only, without more solid permanent and estimable qualifications, pleases to her own short-lived delusion; to her certain and bitter disappointment; to her disgrace, misery, and ruin: and, if she is *only* useful without pleasing, she is consider'd as so much born to please, that her utility is far less esteem'd and respected, and indeed, being of the domestic kind, is far less certain. For those, whose usefulness is commonly restricted to private constant society, must please if they would be useful; while in *public* life the utility will be seen and accepted, often without much regard to the personal qualities which may recommend, or otherwise, him from whom it is deriv'd.

And farther, the two æras of life which form and decide the character of *men*, childhood and early youth, are subject to

an influence from *female* manners, constant, though minute and frequently unobserv'd in its agency, as to the one, and powerful as to the other in a degree which may instantaneously, as it were, give the purest and the most elevated or the most debasing qualities to the heart. The more obvious and splendid portion of the education of men belongs to men: but that which is most truly influential and decisive has *already* belonged to *women* before the other began; and, when begun, the influence, manifest or unobserv'd, which women actually have, and always must have, be the system of education what it will, is great; and the influence which *must* result from the *best* system of female education is beyond idea.

Men, too, have comparatively little share except in the education of their own sex; and the effect even of that, generally, as we have seen, depends on the other: so that, in every view, FEMALE EDUCATION most highly and extensively concerns its immediate objects, and their own sex and ours; and requires the utmost care that its foundations be rightly laid. Even in the *legislative* and *executive* functions of a state, and in its *general* morals and habits, in proportion as the *women* are *well* educated,—a *good* education may differ much from a *brilliant* one,—the *men* will be found such as shall best fulfil their various individual relations in domestic character; their duties to their country, to its constitution, and to human society. We owe to the wife of CROKE, and her superiority of soul, fix'd probably by the high spirited education which in that age the reviving genius of antiquity gave to women—we owe to the virtue of this woman, and her disregard of selfish considerations in comparison of the honour and duty of her husband, the immortal decision in the case of SHIP-MONEY; a decision which fix'd one of the bulwarks of our constitution; a decision of more durable and certain worth than a thousand triumphs*. We owe to the *milder* virtue of *another* admirable woman, that one of the most illustrious of kings did not, at the siege of Calais, eclipse the lustre of his conquest by a cruelty which would for ever have been a disgrace to our annals.

* Judge CROKE's wife told her husband, who had resolved to give his opinion for this new claim of prerogative, that "*she hoped he would do nothing against his conscience, for fear of any danger or prejudice to him or his family; and that she would be content to suffer want or any misery with him, rather than be an occasion for him to do or say any thing against his judgment or conscience.*" We hardly know how to estimate, in an age in which judges have nothing to fear, the importance of such an exertion in support of the sacred independence and purity of the judicial character. *Vide* WHITELOCK's Memorials, 25. Macaulay, ii. 226, 227.

It is, therefore, the influence of the *female* character being such, and its importance so great and so extensive to individuals and to society, particularly happy that the *illustration* of the *principles* upon which FEMALE EDUCATION ought to be conducted, is here given by an author of eminent abilities, of experience in the practice of *female* education, of a respectable character, to which this work has much and deservedly added estimation, and whose style is perspicuous, animated and impressive, combining grace with energy, and correctness with ease.

At the same time, what appears less excellent in this tract, must, as in others, be notic'd proportionably to its importance.

We have said that we think the style clear and animated, correct and easy, graceful and energetic. But it does not seem that it can equally be said that the *manner*, with respect to sentiment, and the choice and application of topics of reasoning, and of circumstances of illustration and enforcement, is such as to be engagingly persuasive, to disarm prejudice, and to conciliate, so far as requisite and becomingly possible, a willing attention from those to whom it may be most necessary. The very title-page seems to imply *reprehension*, if not *satire*; and to blend the great and perpetually important object of education with an intimated invective on the principles and conduct of the day, in which there is much which assuredly cannot be perpetual, and much, as it may be hop'd, that cannot remain long unameliorated. And it may well be asked, whether this mixture of subjects, and this sarcastic tone, be so well adapted to the end propos'd, and so correct in itself, as a *simple treatise* on EDUCATION would have been? Many, perhaps, will think, that, as *female* education is the *object*, these considerations as to the *manner* have a force greatly increas'd, both in point of suitableness and of hope of beneficial effect.

Thus much premis'd, we proceed to some kind of *analysis* of this valuable work; which, however, will be found more valuable in the strength and justness of the detach'd points it contains, than in the *unity* of its design as a composition, or the depth and comprehensiveness and consistency of its principles; or in the method of its arrangement, or, as already notic'd, the adaptation of its manner, consider'd, if such were its intention, as a persuasory essay.

It will be proper to lay before our readers the TABLE of CONTENTS.

Vol. I. INTRODUCTION, p. ix. to xix.

CHAP. I. *Address to WOMEN of rank and fortune on the effects of their INFLUENCE on society. Suggestions for the exertion of it in various instances.* P. 7.—II. *On the EDUCATION of WOMEN. The PREVAILING*

SYSTEM

SYSTEM TENDS TO ESTABLISH THE ERRORS IT OUGHT TO CORRECT. *Dangers arising from an excessive cultivation of the fine arts, 55.*—III. *External improvement. Children's balls. French governesses, 80.*—IV. COMPARISON of the mode of female education in the last age with that of the present, 96.—V. Of the RELIGIOUS employment of time and money. ON THE MANNER IN WHICH HOLIDAYS ARE PASSED. *On selfishness and inconsideration. Dangers arising from the world, 109.*—VI. *Filial obedience not the character of the age. A comparison with the preceding age in this respect. Those who cultivate the mind advised to study the nature of the soil. Unpromising children often make strong characters. Teachers too apt to devote their pains almost exclusively to children of parts, 134.*—VII. ON FEMALE STUDY, and the initiation into knowledge. Error of cultivating the imagination to the neglect of the judgment. *Books of reasoning recommended, 154.*—VIII. On the moral and religious use of HISTORY and geography, 175.—IX. ON THE USE OF DEFINITIONS: and the MORAL BENEFITS OF ACCURACY in LANGUAGE, 196.—X. ON RELIGION. *The necessity and duty of early instruction in religion shewn by analogy with human learning, 206.*—XI. *On the manner of instructing young persons in religion. General remarks on the genius of Christianity, 228.*—XII. *A scheme of prayer for young persons, 257.*—VOL 2. XIII. THE PRACTICAL USE OF FEMALE KNOWLEDGE, with a SKETCH of the FEMALE CHARACTER and a comparative view of the sexes, 1.—XIV. ON CONVERSATION. *Hints suggested on the subject. On the TEMPERs and DISPOSITIONS to be exercised in it. On the ERRORS to be avoided. Vanity, under various shapes, the cause of those errors, 42.*—XV. *On an ill directed sensibility, 94.*—XVI. *On dissipation, and the modern habits of fashionable life, 134.*—XVII. ON PUBLIC AMUSEMENTS, 181.—XVIII. *A worldly spirit incompatible with the spirit of Christianity, 209.*—XIX. *On the leading doctrines of Christianity. The corruption of human nature. The doctrine of redemption. The necessity of a change of heart, and of the divine influence to produce that change; with a sketch of the christian character, 247.*—XX. *On the duty and efficacy of prayer, 297.*

We have distinguish'd by capitals or Roman letter those parts of the contents which we apprehend to require the most particular attention.

It will be seen by the contents, that the disposition of the subjects treated is very miscellaneous; and that the work is not a systematic treatise upon female education in its theory and practice; but, as it purports, strictures on education in what is, or is apprehended to be, its present prevailing system, and on modern manners, with a very large intermixture of the religious opinions of the author, and of the habits adopted and zealously recommended by a numerous and closely organiz'd body of christians, whose connection and influence with the leading orders of the state, and, through these and their generally extended intercourse, their ascendence over the manners and politics

tics of the nation seems to have been long establishing itself. Whatever mixture of truth and error, of good and evil, there be in this (and the reviewer acknowledges his belief that the mixture of both is indeed considerable), and which ever of the two be found to preponderate, the PRINCIPLES of EDUCATION are of too general a nature and concern to be limited to certain modes of opinion and practice respecting religion.

L.

(To be continued.)

Critical Disquisitions on the Eighteenth Chapter of Isaiah: in a Letter to Edward King, Esq. F.R.S. A.S. By Samuel Lord Bishop of Rochester, F.R.S. A.S. 4to. pp. 109. Robson. 1799.

THE uninspired interpretation of prophecy must be the master-work of critical, logical, and historical research. Only a complete agreement between predictions and events; in which all the circumstances of the one, whether important or minute, are copied in the other, with the same faithfulness of delineation in which the shadows of objects passing without are visible on the opposite interior wall of a darkened chamber; can be considered as evincing the prediction and the event to be, in the order of Providence, mutually connected. But in few cases, since the ascension of our Saviour, the first propagation of the Gospel, and the last destruction of the Jewish state, has any such perfect coincidence been satisfactorily traced between the prophecies of the Holy Scriptures and the progress of the affairs of men.

In reviewing Mr. KING's two pamphlets on the *Signs of the Times* (vol. I. p. 394), we observed, that, as he had traced no such fulness nor such minute accuracy of agreement between prediction and event, his guesses were impertinent and vain. We remarked, that his learning, however extensive and profound, was extremely inadequate to the task of explaining the obscurer prophecies. We expressed our concern, that due respect for the divine majesty of the Scriptures should have, in this instance, compelled us to brand with reluctant censure the productions of a man, some of whose other writings we had often perused with reverence and with delight.

Seldom, therefore, will any thing of a similar nature afford us so much pleasure as we have received in finding, from the treatise in our hands, that the BISHOP of ROCHESTER, the most acute and learned theologian of the age, judges precisely as we did of Mr. KING's two pamphlets. His Lordship thinks, that Mr. KING has overlooked the greater part of those particulars

culars of manners, locality, and the progression of events, which were the most essentially necessary to be taken into account, in the explication of these prophecies; that his mistaken veneration for the Septuagint, and his ignorance of the original Hebrew text, have materially contributed to hurry him into error; that, whatever be the objects of these prophecies, they certainly are not justly referable to the achievements of the French; that the predictions in the eighteenth chapter of Isaiah relate to the *religious*, rather than to the *secular* affairs of mankind, and are, as yet, unaccomplished.

This is the substance of these Disquisitions. His Lordship was moved to publish them by a desire to guard the prophecies from incurring contempt through Mr. KING's hasty misrepresentation.

These Disquisitions exhibit not a little of the sagacity, the logic, and the erudition of genuine biblical criticism. On the character of the Septuagint version of the Scriptures (6—9); on the local situation of that which is called, in the beginning of the eighteenth chapter of Isaiah, in our English version, *the land shadowing with wings* (p. 18—38); on the country of the Cushites (p. 39); and on the manner of prophetic inspiration (p. 27—33); the bishop writes, at once, with profound erudition, and with admirable ingenuity. His enquiries into the import of the original Hebrew words evince rare philological discrimination. His style is correct, pure, clear, vigorous, unaffected, the true language of *demonstrative eloquence*. He writes with all the gravity of episcopal decorum. He addresses Mr. KING with the tenderness of friendship; and controverts his opinions with an air of delicacy, politeness, and respect.

He is not, himself, so rash as to offer any positive explanation of the prophecy in the eighteenth chapter of Isaiah, instead of that which he has exploded. And we are, perhaps, not the less pleased with him, that it may be said of his opinion of the sense of this prophecy—*Magis habuit quod fugeret, quam quod sequeretur*.

History the Interpreter of Prophecy; or, a View of Scriptural Prophecies, and their Accomplishment in the past and present Occurrences of the World: With Conjectures respecting their future Completion. By Henry Kett, B. D. Fellow of Trinity College, Oxford, and one of his Majesty's Preachers at Whitehall. In three vols. 12mo. 10s. 6d. Rivingtons. 1799.

THIS title suggested the expectation of a treatise evincing the identity of prophetic and historical years. Commentators and expositors have generally adopted years of unequal dimensions, applying to prophecy the lunisolar, and to history the solar tropical quantity. In periods of considerable

length, so great is the disproportion of measures, that history must lose one of its true characters, as the infallible interpreter of the prophets. From the first intimation of the flood to Noah, 120 years before the ultimate period of the divine patience with the primitive world arrived, to the time of the crucifixion, are several clusters of prophetic terms; and their sum exceeds that of those purely historical. It is, therefore, incongruous to compute these distinct classes by different standards. Into this mistake we do not suspect this judicious author to have fallen. His object is to exhibit a popular, rather than a critical, view of the prophetic oracles, unconnected with astronomical measures.

‘The evidence derived from prophecy in support of a revelation, is a progressive and an accumulating evidence, which shines with increasing brightness, as time advances in its course, and collects strength from each succeeding age: and as the extraordinary events, now passing before our eyes, will be found to augment the splendor of its light, and to give force to its strength, while they receive, in return, a ray from divine truth, which discovers their origin, and points out their course; it may be presumed, that a summary view of the prophecies is particularly suited to strike the minds of the present generation, who seek in vain for any other adequate explanation of the occurrences so deeply interesting to themselves.

‘History, which constitutes a material branch of our education, assumes the greatest dignity of character when she becomes the companion of religion, and the interpreter of the oracles of God. Her volumes present the most wonderful discoveries, and reflect the images of the prophetic parts of the Bible. The works of the writers in all ages and countries, whether Pagans, Christians, Jews—ancient, or even modern infidels;—whatever be their opinions, prejudices, or designs;—unfold the mysteries of prediction, shew the fulfilment of the divine will, and, in reality, advance the interests of revelation.’—*Pref.* p. vi.

Vol. 1. Pages 377.—Contents. Introductory chapter. Design of this work. Sketch of the history, nature, and use of prophecy. Summary of the work.

Class 1. Prophecies which have been fulfilled, down to the subversion of the Jewish government.

Chap. 1. The promise made to Adam, considered as a prophecy of general salvation by the Messiah, the Saviour of the world.

Chap. II. The promises made to Abraham respecting his posterity and the Messiah.

Chap. III. The promise given by Moses of another lawgiver.

Chap. IV. Fulfilment of the conditional promises and threats pronounced by Moses to the Israelites.

Chap. V. Fulfilment of the prophecy, that Cyrus was to be the conqueror of Babylon, and the deliverer of the Jews.

Chap.

Chap. VI. Destruction and desolate state of Babylon, considered as an awful example of the judgments of God upon the enemies of his people.

Chap. VII. The appearance of the Messiah, according to the precise time, predicted by Daniel 537 years before his birth.

Chap. VIII. The promise of John the Baptist, the messenger, or forerunner of the Messiah, given 400 years before his birth.

Chap. IX. The prophetic description of the birth, character, mission, sufferings, death, resurrection, and ascension of the Messiah, compared with his history written by the Evangelists after his ascension.

Chap. X. The destruction of the city and temple of Jerusalem, and the subversion of the Jewish government, according to the prediction of Christ.

Conclusion, drawn from the accomplishment of the foregoing prophecies; and the life of Jesus Christ, as drawn by the ancient prophets.

Vol. II. Pages 318. Class II. Prophecies relating to the reign of Antichrist, and the reign and final triumph of the Messiah. Introductory chapter to the second class of prophecies. Statement of the grounds for the opinion that the Papal, the Mohammedan, and the Infidel powers are different branches or forms of the same Antichristian power—all expressly foretold in Scripture, as permitted to arise, in different ages of the world, for the purposes of punishment and trial to the church of Christ.

Chap. I. The rise, progress, establishment, and decline, of the Papal power of Antichrist.

Chap. II. The rise, progress, and decline of the Mohammedan power of Antichrist.

Vol. III. Pages 348. Chap. III. The rise, progress, and establishment, of the infidel power of Antichrist.

Chap. IV. Prophecies which remain to be fulfilled.—Recapitulation and conclusion of the whole.—Addenda.

The predictions in the first class, orderly recited, and elucidated with equal perspicuity and conciseness, are those concerning which the sentiments of Christian expositors are harmonious, abating only the discordant computations of Daniel's seventy prophetic weeks. Mr. Kett adopts that of Dr. Prideaux, the most agreeable to the combined evidences, resulting from astronomy and chronology, prophecy and history.

The second volume opens with an advertisement, which, as preparatory to a part of the contents, we transcribe:—

'This work has been delayed and increased much beyond the original design. This delay and this increase are to be attributed to my anxiety to obtain, from the same pen to which I am indebted for so much assistance in the first volume, a development of the prophetic scheme concerning Antichrist; having well convinced that no one could present this new and comprehensive system to the public

lie in so clear a light as the person with whom the ideas originated. To this person I am obliged for the whole of the following preliminary chapter, except only the proofs of the early opinions concerning Antichrist, and for nearly the whole third volume.'

Thus begins the introductory chapter :—

'The most careless reader of the prophetical parts of the Old and New Testament can scarcely fail to notice several strong intimations, and many direct and clear predictions, of a power, a person, or a succession of persons, to rise in the world, and either deceitfully to arrogate the place and office of Christ, or maintain a direct enmity and opposition to him and his religion. Such is the ANTI-CHRIST, or THE MANY ANTICHRISTS spoken of in the New Testament. The characters and properties of these powers and persons, the dignity they were to assume, the means by which they were to recommend themselves, the arts they were to practise, and the persecution they were to carry on to oppress the true Christians, and obtain adherents to their errors, are all clearly represented in various texts.'

These texts are accumulatively transcribed in 20 pages. Then follows the proposed application of those predictions, which, it is said, comprehend the papal hierarchy, the followers of the Arabian impostor, two distinct establishments, and apostates from the Christian faith, wherever dispersed, but all one Antichrist. To this consolidation of Antichristian attributes objections are specified, and repelled.

That the Papal power is one form of Antichrist, was maintained by many even of the earliest fathers, long before the Romish pontiff had assumed the name of pope, or the titles of supreme judge in controversies, infallibility, universal bishop, and plenary jurisdiction over temporal princes. The first reformers, too, it is observed, charged the See of Rome with her Antichristian spirit, and vindicated their secession by appeals to the warnings of prophecy. In the tenth and subsequent centuries, Romish bishops, and subordinate orders of the clergy, not to speak of others, declared their conviction, that the pope, 'sitting in the temple of God,' was Antichrist. Mede, the two Newtons, Daubuz, Clarke, Lowman, Jurien, Vitringa, Warburton, and Hurd, not only professed, but incontrovertibly established, the same doctrine.

As this capital point is not, now, a subject of doubtful disputation, we supersede the whole chapter of the rise, progress, and decline of papal Antichrist; and proceed to consider Mohammed as another limb of Antichrist. Neither Mr. Kett, nor his learned friend, who assisted him in this investigation, is the first who has applied what is prophetically described, in
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the ninth of the Apocalypse, concerning the fallen star, whose emblem is the key of the bottomless pit, with his locusts, to Mohammed, and his successors, the Saracens and the Turks. They are to continue till the seventh trumpet shall sound. The sixth trumpet began A. D. 1443, when the Turks made themselves masters of Constantinople. This prophetic period is not yet expired; and, consequently, this trumpet is that under which the passing generation exists. In Africa, Asia, and *wherever* the power and authority of Mohammed subsist, *there* is erected an obstacle to the reception of the Gospel. Every person, or succession of persons, as already observed, usurping the prerogatives of Christ, corrupting his doctrine, and employing policy or power to subvert his kingdom, possesses not only the spirit, but also the prophetic characters, of Antichrist.

We shall now select a few extracts from the third volume.

‘From the passages in Scripture, which have been brought forward, in the introductory chapter, to display the revelations concerning the different branches of Antichrist, we find that the Holy Spirit has spoken in explicit terms; not only of those who were to corrupt the faith, as the papists have done; oppose it with open force, as has been the practice of the Mohomedans; but of those who undermine it by every insidious art, and, finally, by the union of fraud with violence, were to establish the dominion of infidelity “in the last days.” We have seen, that such persons were clearly foretold in the prophecies of Daniel, Paul, Peter, Jude, and John; and their characters, principles, conduct, and success, are so clearly represented, that these inspired writers have, in a manner, anticipated the history of “those false teachers,” who have, in the past and present age, been distinguished by the name of freethinkers, sceptics, philosophists, illuminati. These predictions have been shewn to be generally applicable to schismatics and infidels in every period; but to have a particular reference to those who should arise in the “latter days,” and occasion a great apostacy in the Christian Church.

‘The rise and progress of Jacobinism, which seems to include every species of infidelity, and may be defined to mean hostility to religion, to virtue, to monarchy, to laws, to social order, to rank and property, have been examined with industry, and displayed with correctness, by the Abbé Barruel, and Professor Robison. The facts brought forward, in support of their assertions, have baffled the ingenuity of Jacobinism itself to disprove; and these facts have clearly shewn, that a *conspiracy* has been formed for the extinction of Christianity, public order, and government, by a set of men whose names deserve the execration of mankind. They prove, incontrovertibly, that the system established for the execution of this plan, was extended to every country, with unexampled perseverance, art, and secrecy, and threatened universal ruin; that

this systematic conspiracy has been the *main spring* of the revolution in France; and that the *power* created by this revolution has, in return, become its chief support and coadjutor.'—P. 1—4.

'Voltaire conceived his horrible design about the year 1720; and the sect of the illuminati, a specimen of its effects, was founded in 1776. The question, therefore, recurs, What could give rise to these societies, and how can we account for the success of their schemes? It must be acknowledged, that the ideas of infidelity, which had long been floating in the world, were first embodied by Voltaire, D'Alembert, Diderot, Frederic II. king of Prussia, and their confederates in iniquity; and that the disciples of this *juntó* first gained the *civil power* to aid, and *openly avow* adherence to, the cause of infidelity. But I think we may venture to affirm, that at no other period of the world could this system have been formed, or this power created. Having already shewn, that this is exactly the time assigned by the prophetic word for the appearance of the second beast and his image, we are authorised to assert, that the present reign of infidel Antichrist has been foretold.'—P. 6.

Mr. Kett traces the rise of infidelity from the Saracen Averroes, in the twelfth century; pursues its progress through the papal dominions, and marks its growth in those countries where the reformation first found an establishment. In a train of successive sections, the resemblance of the new philosophy to the second beast, and the revolutionary tyranny of France to the reign of his image, is depicted: the first effects of Voltaire's system in Russia, Poland, Prussia, the north of Germany, Spain, Switzerland, and Britain, specified: atheistical principles in Holland, where the demon avarice was enthroned under the auspices of a few booksellers, and starving infidels found an asylum, made swift strides.

'To ascertain the exact resemblance of the second prophetic beast to the *new philosophy*, the author selects, from the writings of its teachers, its principles, its end, and the means pursued.—See vol. iii. from page 50 to 57.—Its end was the entire demolition of morality, and consequently of the Gospel, its only solid basis; of civil government in all its forms, of subordination, and of every desirable prospect now and hereafter. The means were deceit, fraud, and falsehood.

'When time had ripened the plot, so far as almost to insure impunity, if not success, they instituted a club at the house of Baron Holbach, in Paris, about the year 1764, of which Voltaire was elected honorary and perpetual president. To conceal their real design, which was the diffusion of the *new philosophy*, they called themselves Economists. From this club was issued an inundation of books and pamphlets, calculated to impair and overturn religion, morals, and government. Those books, spreading over all Europe, imperceptibly took possession of public opinion. "As soon as the
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sale was sufficient to pay the expences, inferior editions were printed and given away, or sold at a very low price, circulating libraries of them formed, and reading societies instituted. While they constantly denied these productions to the world, they contrived to give them a false celebrity, through their confidential agents and correspondents, who were not themselves always entrusted with the secret."—[*Annual Register*.] By degrees they got possession of nearly all the Reviews and periodical publications; established a general intercourse, by means of hawkers and pedlars, with the distant provinces; and instituted an office to supply all schools with teachers; and thus did they acquire unprecedented dominion over every species of literature, over the minds of all ranks of people, and over the education of youth, without giving any alarm to the world. The men of wit and polite literature were caught by Voltaire; the men of science were perverted, and children corrupted in the first rudiments of learning, by D'Alembert and Diderot; the stronger appetites were fed by the secret club of Baron Holbach; the imaginations of the higher orders were set dangerously afloat by Montesquieu; and the multitude of all ranks was surprised, confounded, and hurried away by Rousseau. But the most powerful engine of their schemes, and what I conceive to have been particularly designated as one of the horns of the *beast*, was the *secret force* dispersed over all France by means of certain new orders engrafted on freemasonry. In these the customary words and signs were all explained to contain a hidden meaning, which accorded with their system. The elect were led, by the most impious ceremonies and instructions, to the most absolute atheism, and the most perfect hatred of government in all its species; and bound, by the fear of *inevitable punishment*, and an enthusiastic attachment to the cause, to *inviolable secrecy*, and unlimited obedience to the commands of the superiors; though, who these superiors were, the generality of these deluded fanatics knew not. Out of 289 lodges in France, in 1784, only 23 kept to the simplicity of their original institution; the other 266 had been new modelled, and united under the name of the *Grand Orient*, the title of the principal lodge, of which the Duke of Orleans was Grand Master.'—P. 58—61.

In a note, p. 56, the origin of freemasonry is traced to the Dionysiacs of Asia Minor, and its doctrines supposed to have been engrafted upon those symbols, in particular societies, while others remained perfectly ignorant of any such mystical sense being annexed to them. Honourably for the generality of the English lodges, it is admitted, that they were strangers to the mysteries of their brethren on the Continent. In the schools of illuminism, the history of masonry is extended up to the time of the deluge; its decline ascribed to the influence of Christianity; and the honours reserved for those members of the order who shall revive these true and ancient mysteries, represented as permanent, while the names of the founders will

will be consigned to oblivion, every document of the actual institution having been committed to the flames.

‘ Thus, having by steps got rid of all religion, the great aim of the system is laid open, without the fear of any objection from those admitted into those mysteries ; and thus it is proved beyond a doubt, that the order of the *illuminati*, following the system of Voltaire, had for its immediate objects, the abolition of Christianity, and the destruction of all civil government, by introducing universal dissoluteness of manners, and then making these corrupted subjects instrumental to the execution of their designs.’

Mr. Kett collects several excerpts from the addresses of the leaders, in this detestable combination, to the adepts.

‘ Should I mention our fundamental principles, so unquestionably *dangerous* to the world, who would remain? What signify the innocent ceremonies of the priest’s degree in comparison with your maxim, *that we may use for a good end those means* which the wicked employ for a base purpose? The order must possess the power of life and death, in consequence of your oath ; and with propriety, *for the same reason, and by the same right, that any government in the world* possesses it : for the order comes in their place, and makes them all *unnecessary*. When things cannot be otherwise, and ruin would ensue if the association did not employ this mean, *the order must, as well as public rulers*, employ it for the *good* of mankind, and therefore for its own preservation. Nor will the political constitution suffer by this ; for thousands are always equally ready and able to supply the place. Death, inevitable death, from which no potentate can protect them, awaits every traitor to the order. The French Convention proposed to take off the German princes and generals, with all who stood in their way, by sword or poison.’—P. 95—97.

These sanguinary measures have in part been attempted, and not altogether without success. Joseph, emperor of Germany, it is strongly suspected, died by poison ; the king of Sweden was assassinated when on the point of taking the command of an army against the French ; and the empress of Russia died suddenly, the day *before* she was to sign an instrument, actually drawn up, for sending 60,000 men against them.—P. 226.

On this work we offer one general remark—It is a concise, masterly, and seasonable attempt to illustrate the prophetic oracles, in their connexion with the history of the world in past ages, and especially of the eventful period in which we live. Obvious is the utility, and momentous the importance, of sober and temperate disquisitions into the sources of that tyranny, and those delusions, which now distract Europe. Through the telescope of prophecy they were descried afar off ; and happening in the regions, at the times, in the manner,

ner, and by the powers, predetermined and foretold, serve irresistibly to confirm the divine origin of that gracious dispensation they weakly try to explode, and against which the gates of hell shall not finally prevail.

These disquisitions are sober and temperate. The earlier predictions here examined have long since had their literal and full completion; and those which extend to the passing period are applied to emergent occurrences, not with the dictatorial stile of infallible interpretation, but as conjectures in the highest degree probable.

Those who explore oracles, wisely, and perhaps unavoidably, left mysterious, are permitted to conjecture boldly; but it is required that they compare with discrimination, and decide without temerity.

The prophetic Antichrist is here exhibited as a power more complex and multiform than in Mede, Daubuz, and Bishop Newton; yet it cannot be denied, that all the three systems, to which Mr. Kett appliest he title, are accumulatively, if not distinctly, characterised in those prophecies which he has selected for elucidation. The numerical characters, however, applied to one of these powers, may denote the names of all three, but cannot define the date of their rise. In the word *Lateinos*, the numeral letters make 666; those also in the Hebrew *Romüth*, in *Mohammedes*, and *Ludovicus*. These coincidences seem to be purely accidental. Besides, Ludovicus is not the designation of the power which demolished the French monarchy. In this treatise the rise of the first beast is computed from A. D. 756, precisely 666 after the vision exhibited to the apostle in Patmos. But this arrangement does not correspond to the rise of Mohammed, and of the embodied infidel-phalanx. The author, indeed, supposes the two former to have been cœval, by referring the rise of both to A. D. 606, and their full establishment to 756, or 762. The difference, however, is inconsiderable. The fraternity of illuminated freemasons is put in coincidence with the 12th August, 1792, the 4th year of liberty, the first year and day of equality. On that day the secret of free masonry was first made public, as a distinct sect; but, as a limb of the antichristian power, it had begun to operate in the apostolical age, To the communications of the author's learned friend, whom he is not at liberty to name, we are indebted for intelligence which enriches the work, and amply compensates the delay of publication.

Sermons preached to a Country Congregation. To which are added a few Hints for Sermons. Intended chiefly for the Use of the younger Clergy. By William Gilpin, Prebendary of Salisbury, and Vicar of Balde, in New Forest. Cadell and Davies.

THE preliminaries to this volume are of a melancholy cast: they announce, with simple, unaffected seriousness, the languishing state of health to which the worthy author of these sermons, and many other excellent labours* in the vineyard both of science and piety, is now reduced by years and infirmity. Nor can we understand, that he, whose genius shed so many beauties over all the regions of taste, and even illuminated our path to immortality, is likely soon to leave us, without indulging a very sensible regret. And, should this publication terminate his elegant and useful studies, his exit from the great theatre of life will be in perfect accordance with the part he has uniformly acted. All his works are calculated to promote the improvement of our nature, and many of them are distinguished by a moral and religious tendency. He possessed, in an eminent degree, the talent of accommodating his conceptions of the most important articles, both in theology and morals, to those of the weakest and least cultivated intellects. This he exerted in a species of biography peculiarly level to the lowest capacity, which has been deservedly very popular, and done good among our peasantry beyond all calculation. The same faculty of clothing the most interesting considerations in familiar and perspicuous diction, is here employed in composing instruction for country people, or people chiefly occupied in the active and laborious offices of husbandry; and, it must be allowed, the sermons before us are models of a masterly kind, where every thing is simple and nothing silly, where we meet with the plainest ideas in the aptest expression, where the graces of composition are sacrificed to a sense of duty, and where we perceive in the writer one invariable and predominant desire both to edify and instruct. We have met with few sermons in the language so appropriate to this important purpose. Those of *Gellespie* are, indeed, an exception; and, in point of seriousness and utility, likely long enough to remain, in our fastidious and frivolous times, an unique. But he flourished in a school not much affected by the modish refinement of French literature, and sufficiently remote from the magic of fashion to resist its contagion. Our author has the more merit that he has been so far able to withstand the force of temptation, though placed almost in the center of the torrent; and in this he has the honour of having set a most laudable pattern of preferring duty to taste, and the humble

* His Life of John Trueman and Richard Atkins, and Account of William Baker.

desire of doing good to all the gaudy allurements of vanity and ambition. To his brethren in the profession his amiable and disinterested example must be of use; and such of them as may be capable of profiting by it, we cannot but congratulate on the acquisition of so fair a copy.

The hints on preparing religious instruction, which he adds to these sermons, are thirty-seven in number, and chiefly meant for the benefit of junior clergymen. On this particular, the sentiments of a wise man, a man of transcendent ability, and a man of great experience, must be interesting. It is the *vade mecum* of one who has made his profession his study, and who thus bequeaths his practice as a chart to such as, like him, would support the tottering credit of an unpopular priesthood.

It was his custom, it seems, to occupy his rural walks in preparing his mind for diffusing the knowledge of religion among his hearers, and rendering them the better for what they heard. This he states in these terms:—

‘As he did not mean to carry his observations into length, he took only such texts as he thought naturally opened themselves, though the subject sometimes carried him farther than he at first intended: so that some of them [hints] are very short, and others were the employment of several walks.

‘From these *hints* the author commonly took his sermons; and, though many of the subjects are too critical, too refined, or too deep for a common audience, yet he always found among them a subject for his purpose. The author enters into this detail with a modest view of being of service to such of his younger brethren, as will pursue the mode of exercise which he here prescribes, and of which he gives these examples. At first, it may be difficult to fix the mind on any subject of meditation amidst a variety of external objects. But a habit of thinking abroad will soon be formed; and, when it is formed, the practice will certainly be followed with great advantage. If the young student spend two hours in a day in walking exercise, he will, by this practice, save to his studies, at least, seven hundred hours in a year.

‘But he will say, perhaps, it is too great a tax upon his mind, in quest of amusement, and may deprive him of its end.

‘Scholars will sometimes tell him, that even a severe study is a relaxation from another severe study, as it gives the mind a different ply. But, in the employment here recommended, no intensity of thought is required. He only puts down what first strikes him on a subject of which he had before a general conception. When the subject grows intricate; or, when his thoughts do not naturally, or, if I may so speak, *amusingly* flow from it, he is under no necessity to proceed. He may drop it and take another subject.

‘Nor is he so tied down to any subject as not, occasionally, to look around him, and enjoy the beauties of nature, if any offer themselves in his walk; and, indeed, so enlivening a mode of study, if

the day be fine, and the country agreeable, will give his mind an elasticity and vigour which he could not feel in his study.

‘The whole then amounts only to this, that to render our walks not only more useful, but even more amusing, we should always have some pleasing employment at hand. What hath here been recommended, one should hope, would be a more pleasing employment to a serious young clergyman—at least, a more clerical one than a *fishng rod* or a *fowling piece* can furnish.

We believe few of our readers will dissent from this opinion; and it were much to be wished the hint were seriously taken where it is honestly meant. It was our knowledge of the licentiousness habitual to the gay and opulent clergy which induced us to make this extract. Notwithstanding the obloquy their secular deportment or unclerical appearance has brought upon the order, it is still an order of incalculable influence on the great mass of the community; and whatever tends to revive in their minds and manners the honest old fashioned decencies of the profession, is of essential service to the public mind. Nothing more certainly saps the foundation of our religious establishment than this culpable neutrality in its functionaries. Make them what they should be, and their flocks will look up to them, and be happy not only in practising what they hear their pastors teach them, but in following their footsteps and copying their example. At this our reverend author fervently aims. He points out also, with laudable anxiety, the only rational means of effecting his wishes; and we heartily wish him success.

Poems and Plays. By Mrs. West, Author of “*A Tale of the Times*,” “*A Gossip Story*,” &c. &c. 2 vols. 10s. Longman.

WOE be to that country, says the Eastern adage, where the women dictate, and the men write: for then nothing is masculine; laws, manners, customs, language, are all fashioned by female genius and taste. In this way it was, perhaps, that the posterity of the ancient Romans, those conquerors of the world, have dwindled into a nation of mere fiddlers and buffoons. Whether it be a good or bad omen we know not; but the public, with us at least, was never so perfectly inundated with feminine literature as now. Every walk in the field of letters, serious and comic, from the dignity of historical and the gravest philosophical composition, to the lowest species of buffoonery, is actually overstocked by fair literati. Having thus successfully monopolized the studies of the closet, the transition from the press to the chair of science will

will not be difficult. And, who would be surprised to see, by this preposterous progression, all the learned professions usurped, in course of time, by female practitioners, who may be brought by degrees even to lay aside the delicacies of their sex and dress, for the physician's perriwig, the parson's cassock, and the judge's ermine.

Though these volumes, however, naturally remind us of a metamorphosis we seriously deprecate from our love of the sex, Mrs. West highly merits approbation, and shall have ours. All her labours obviously originate in the most laudable principles, are consecrated to the best end; and the abilities, by which her intentions are executed, seem much above mediocrity.

We have often read her prose works, and, though not always with the same applause, never without sincere satisfaction. The course of virtue and humanity, which she uniformly espouses, is a circumstance always in her favour; and, when to this are added a respectable share of genius and a correct discernment, a fancy uncommonly fertile, and an elocution rich and glowing, the value of whatever falls from her pen must be sensibly enhanced.

This publication is a collection of poems and plays. The latter were offered, as it should seem, to the managers of both our theatres, but were not acceptable to either. We know no office more ungrateful than that of arbitrating between the claims of authors and duty to the public. But, in an elegant preface to her tragedy, Mrs. West anticipates most of our observations, and makes an handsome apology for her critics; and, much to her honour, she details the transaction between her and the managers, and states the rejection of her labours, through unquestionably a very great disappointment to her hopes, in terms of exemplary modesty and respect.

'The author, says she, 'does not complain of ill treatment in either instance.' Her knowledge of stage effect is too limited to allow her to question the propriety of this decision. Her plays may have some radical defect, which would, at all times, have excluded them from a successful representation. Repeated experience must teach the directors of theatrical amusements what will please; and, independent of any other motive, they must feel anxious to bring forward such pieces as are most likely to produce enrolment. To Mr. Harris, in particular, the author wishes to present her public acknowledgements for the favour not only of a polite and candid reply, but also of a very early perusal.'

From the example of a few superior minds, who have the art of imparting grace to whatever they say, the mass of modern poetry has become little more, for the most part, than
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the small talk of common life turned into verse. There is a great deal too much of this even in Mrs. West's poetry, though her very trifles be agreeable. A Swift, an Ansty, perhaps a Coleridge, may raise the lowest ideas into elegant metre, by easy conception and harmonious measure. But this is never the privilege of mere mechanical rhymesters; and, though our fair versifier is always charming, she must have charmed more had she prattled less, or less indulged the modish conceit of composing her lines from the common-place ordinary conversation. Many of her elegies are written, however, in a style of the purest taste, and exhibit beauties of a superior cast. Her tenderness is always natural, and discloses a warm, benevolent heart. To the sigh of sorrow she is spontaneously responsive, and deeply affected by every tale of distress. This sensibility is a rich vein, which supplies her with a superabundance of soft ideas, and which her well cultivated taste, and her command of language, enable on all occasions to appropriate with advantage. We have derived much entertainment from the perusal of her works, and doubt not they will prove equally useful and acceptable to our readers.

Sermons preached before the University of Oxford, 1798, at the Lecture founded by the Rev. John Bampton, M. A. By the Rev. C. H. Hall, Chaplain to the Lord Bishop of Exeter, and late Student of Christ's Church, Oxford. 8vo. pp. 283. 5s. Rivingtons. 1799.

IN a very short preface we are apprised:—

‘That it is the purpose of these discourses to consider at large what is meant by the scriptural expression “Fullness of time;” or, in other words, to point the previous steps by which God Almighty gradually prepared the way for the introduction and promulgation of the gospel. In such a degree, *there* is little to awaken the attention of the learned theologian; and, in fact, the author has only attempted to bring under one view, and to render generally intelligible, topics and arguments, which, in the writings of our best divines, have long ago been separately and thoroughly investigated.’

The founder appointed only eight lecture-sermons to be preached by the clergyman, to be elected in terms of the charter, between the commencement of the last month in lent term, and the end of the third week in act term. This volume contains nine discourses; but the public has no reason to regret the supplement; as the last, if placed in the front of the volume, would have given a favourable specimen of the author's talents.

“Fullness of time” is the common title, and the pages at the top express the ordinal numbers of the sermons without any

any particular criterion of times. We, therefore, discriminate the several discourses by a partial copy of the respective texts.

SERMON I. *'It is not for you to know the times and the seasons,* Acts i. 7.—II. *I do not this for your sakes, O house of Israel.* Ezek. xxxvi. 22.—III. *Lo! the people shall dwell alone.* Num. xxxiii. 9.—IV. *A shadow of good things to come.* Col. ii. 7.—V. *To him give all the prophets witness.* Acts x. 43.—VI. *I will make a full end of all, whither I have driven thee.*—Blessed be the name of God for ever, for wisdom and might are his. Dan. ii. 20, 22.—VIII. *When the fulness of time was come.* Gal. 4, iv.—IX. *Go ye, and teach all nations.* Mat. xxviii. 19.

The author only attempts to bring, as it were, into a focus the dispersed rays of light, separately investigated by former writers on *The Fulness of Time*. New discoveries it was unreasonable to expect; and it is but just to own, that he has so accurately scrutinized and so skilfully combined the ideas of his predecessors, as to convert into private property the best thoughts of the best writers on his professed subject. A happy uniformity of style and consistence of sentiments prevent every suspicion of wholesale plagiarism. Other characters of time, both in its *fitness and fulness*, might, we readily admit, have been added. We admit, too, that those here produced are sufficient to establish the conclusion, that, consistently with the oracles of prophecy, the advanced stage of the Hebrew polity, and the state of the world at large, the appearance of Christ as a reformer, could not, with equal advantages, have been either anticipated nor delayed.

'When the holy forerunner of the Messiah announced to his countrymen the speedy approach of the kingdom of heaven, and warned them to save themselves from future misery by a timely repentance, the general depravity of mankind, both Jews and Gentiles, alike was at its height—a depravity which pursued its course without any check or controul; for they who wished to stem the torrent had no power; they had no barrier to obstruct its progress, nothing but a vague speculative morality and a nominal religion, without any real influence upon the heart or the understanding.'—P. 218.

At a time when the Baptist appeared as a burning and shining light on the banks of Jordan, the ax was laid to the root of the tree, that is, of the Hebrew constitution. Jesus, the last herald of mercy and peace, repeated the calls to national repentance, and graciously tendered the overtures of salvation; but, finding the collective body of the people in unbelief obstinate, and in vice incorrigible, he foretold the dissolution of their civil and religious establishment before the generation then living should pass away; and, in the space of 33 years, the fulness of time being come, wrath came upon them to the uttermost.

LONDON

LONDON CATALOGUE,

For AUGUST, 1799.

DIVINITY.

A Country Parson's Address to his Flock, to caution them against being misled by the Wolf in Sheep's Cloathing, or receiving Jacobin Teachers of Sedition, who intrude themselves under the specious Pretence of instructing Youth and preaching Christianity. By Francis Wollaston, Rector of Chislehurst, in Kent. 8vo. pp. 43. Wilkie. 1799.

A Number of associations have been formed in Britain, within these last eight or ten years, for the purpose of propagating christianity by the ministrations of missionary preachers. These associations are a motley composition of sectaries of all denominations. By correspondence and deputations to general meetings, the different societies have contrived to combine, with no small energy of union, into one great body. They have procured large sums of money to be appropriated, under their management, to defray the expence of their schemes of missionary instruction. Their zeal is indefatigably active; they have, within a very short time, done much good. Their influence is already very great over the minds of the pious among the common people, in all parts of this island.

But their heterogeneous composition out of a diversity of sects makes them, unavoidably, adverse to the strength and prosperity of the religious establishments of Scotland and England. They form a centre of union to the Dissenters, who naturally wish those establishments to be overthrown. They are liable to be, unconsciously, made an engine in the hands of atheism and deism, for the general subversion of the ordinances of christianity. Their itinerant missionaries intermeddle, in a manner that is not always edifying or useful, in the functions of the established clergy. Other busy-bodies in religion imitate their example, in a manner that is still more impertinent and offensive. Partly such considerations as these, and in part, perhaps, motives of a less praise-worthy nature, have excited many of the most active and respectable among the established clergy to oppose the officious endeavours of the itinerants and missionaries.

On Sunday the 7th of April last, Mr. WOLLASTON learned, that two sermons were that day to be delivered, and a Sunday school to be opened within his parish, by agents from the missionary societies. Conscious of a vigilant discharge of his duties, trusting to an influence thus honourably acquired in a parish of which he had been, thirty years rector, and anxious to prevent the evils which he dreaded from missionary artifice and impertinence, he, without loss of time, earnestly warned his people against them, in the ADDRESS that is now before us.

Its substance is, that combinations of men for the pretended purposes of the diffusion of knowledge, and the improvement of social order and virtue, have produced almost all the political mischiefs,
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and the irreligious infidelity which now deform France, and, by means of the French, other parts of Europe; that the missionaries are beings of the same sort as the encyclopedists, the freemasons, and the illuminati; that the parishioners of *Chislehurst* have been long provided with sufficient means of instruction for both old and young; and that it is, therefore, their duty to avoid *missionary* seduction, to reform only their own morals, and to adhere with faithful attachment to the religion and constitution of their country.

Mr. WOLLASTON's zeal against the missionaries is, perhaps, too fierce; and, in regard to the foreign conspiracies against monarchy and religion, he too blindly adopts the representations of *Robinson* and *Barruel*. But he appears to be a worthy, beneficent, active clergyman; and he is evidently a man of a vigorous, ardent, well-informed mind. A copious vein of sound sense and manly eloquence runs through the whole of this little piece. Though it have not, in all its parts, our entire approbation, yet we earnestly wish it to be much and carefully read.

Two Sermons, by the Honourable and Right Reverend William Knox, Lord Bishop of Killaloe. Dublin, printed: London, reprinted. 8vo. pp. 55. 1s. 6d. Rivingtons.

The first of these sermons was preached on the day of thanksgiving for the victory of the Nile. Its author speaks little of that victory, but much of the late transactions in Ireland. His object in it is, evidently, less to explain any abstruse doctrine, to enforce any practical rule, or to demonstrate any particular truth, than to touch eloquently upon all those topics, in speaking of which, the solemn duties of the day could be connected with those subjects of meditation in regard to public affairs, which pressed the most upon the feelings of his audience. The exertions of loyalty and patriotic virtue in struggling and almost mastered opposition to anarchy and rebellion; the miseries of France in actually suffering that which Ireland was nearly threatened; the guilt of those who aided the first outbreaks of Irish rebellion with secret treachery—then fled from it, when it became dangerous; the ignorance to which the Catholic poor had been abandoned, operating as the primary cause by which they were made capable of sedition and rebellion; are the principal themes on which bishop Knox dwells, with the warmest effusion of eloquence, in the progress of this discourse; and in comparison with his display of which, what he says upon other subjects seems to be only from the necessities of transition.

The second of these sermons was preached in the beginning of April last, in the chapel of TRINITY COLLEGE, Dublin. It seems to have been intended, in a considerable degree, to give some salutary advice to the students of that seminary, in regard to their political conduct. Having himself studied there, bishop Knox was so much the better qualified to suggest useful advice to the present students. In explaining those qualities which are not to be discriminated without the nicest observation, in the character of opening youth; in tracing the moral and political seductions to the dangerous capti-

vation of which his young hearers had been exposed; in pointing out those modes of conduct which are the fittest for the attainment of the fairest objects of ingenuous youthful ambition; he has displayed an energy and richness of eloquence, and a deep insight into human character, such as we have—very—very rarely had opportunity to admire.

In both these sermons there is a noble effusion of a christian eloquence, which flows with somewhat of the majesty and the impressive power of inspiration. The circumstances of his country have roused the preacher's mind to a fervour and an elevation which it is not always possible, even for genius, to command. It is CHRYSOSTOM uniting decoration to pathos, and adding to these the authority of sainted piety, and the profound moral discernment of the casuist and the confessor. The rich amplification of a BLAIR is here admirably combined with the vigorous rhetoric, and the occasionally bursting sublimity, of a PARR and a WHITE. These sermons abound, particularly, in those *ardentia verba*, that language which genius and feeling create for themselves, in which we have the *thoughts that breathe*, and the *words that burn*, which alone communicates, with the power of electricity, between one fervid imagination and another. We know not if even the best eloquence of a DRENNAN or a GRATTAN may deserve to be preferred to that of Bishop KNOX.

If, indeed, he were always equal, we should do him injury to compare him with the most eloquent of his contemporaries. But there is, in his discourses, to a certain degree, a want of rhetorical combination and of logical order. The exuberance of his imagination is sometimes too little chastened by delicacy of taste. He is sometimes betrayed into the use of common-place metaphors which discover labour and artifice, yet neither illustrate nor enforce. In the ambition of eloquence, he seems to forget, at times, what is due to episcopal gravity. But his talents seem worthy to make him the pride of the Irish bench of bishops.

Eight Sermons, preached before the University of Oxford, in 1799, at the Lecture founded by the Rev. J. Bampton, M. A. late Canon of Salisbury. By William Barrow, of Queen's College, LL. D. and F. S. A. 8vo. pp. 412. Rivingtons. 1799.

Mr. Bampton's destination, which provides for eight sermons being preached yearly, upon the subjects and at the times specified in the deed of bequest, has produced 20 volumes by as many authors, before the lapse of 20 years. Dr. Bandinel's course, being the first, received the imprimatur March 6th, 1780; and Dr. Barrow's is now before the public. It is much to be regretted, that, since the year 1786, bishop Warburton's provision for illustrating the prophecies, in 12 sermons to be preached and printed every four years, has been inefficient, though the donor's will expressly requires, "that every lecturer shall print and publish, or cause to be printed and published, all the sermons or lectures that shall have been so preached
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by him." The good bishop, it seems, had not the precaution to insert a clause equivalent to that in Mr. Bampton's deed: "Also I direct, that 30 copies of the eight divinity lecture sermons shall be always printed within two months after they are preached; and that the preacher shall not be paid, nor be entitled to the revenue, *before they are printed.*" Let the trustees for the management of bishop Warburton's estate discharge their respective obligations; it is our immediate province to consider the volume before us.

'Contents. Sermon 1. Variety of opinions and tenets in religion. *Think not that I am come to send peace on earth.* 2. Necessity of a divine revelation for the instruction of mankind in religion and morality. *The world by wisdom knew not God.* 3. Probability that God has revealed his will to mankind; that this revelation is the foundation of all religion among them; and that the history, the doctrines, and the precepts of this revelation are contained in the Old and New Testament. *Faith cometh by hearing.* 4. The doctrines and precepts of the christian revelation favourable to the enjoyments of the present life. *Godliness is profitable unto all things.* 5. Mysterious doctrines of christianity. *Some things hard to be understood.* 6. Want of universality in the promulgation and reception of the christian religion. *Preach the Gospel to every creature.* 7. Prayer. *What profit shall we have, if we pray?* 8. Good effects of christianity on the faith and morals of its professors. *Having your conversation honest among the gentiles.'*

To the general title of each sermon is subjoined a syllabus of the principal topics, which greatly facilitates the perusal of such compositions. We transcribe, as a specimen, those belonging to the last sermon.

'Objection to its good effects stated. 1st Answer. It is founded on fallacious grounds. 1. On suspicious and inconclusive principles. 2. On the effects of our freedom and choice. 3. On the contrast between human corruption, and the purity of the precepts and importance of the sanctions of the Gospel. 4. On the different nature of virtue and vice. 5. On a comparison between the faults of christians and the virtues of infidels. 6. On seeking the good effects of religion, where they are least likely to be found. 7. On the supposition, that christianity has been the principal occasion of religious persecution and wars. 8. On the pretended degeneracy of modern times. 2d Answer. Christianity has produced good effects upon the faith and morals of its professors. 1. It has improved our religion. 2. Placed religion on the basis of universality. 3. Rectified the public judgment in morals. 4. Ameliorated the principles of civil policy. 5. Softened the horrors of war. 6. And abolished the combats of gladiators. 7. Specific instances of improved morality. 8. Comparative advantages of christianity over philosophy.—General conclusion.'

For illustration we select one article, not as the best, but as one of the shortest.

'6. The same objection is again urged against christianity by men, who seem to have been led to doubt or deny its beneficial influence, by having sought it where it was by no means likely to be found.

found. We are apt to form our judgment of the morals of an age, of its comparative improvement, or degeneracy, from its most conspicuous transactions;—from such as engage the pen of the historian, and impress themselves forcibly on the mind;—from the debates and resolutions of public assemblies;—or from the intrigues and contentions of the great and the powerful;—from the negotiations of ambassadors, and the hostilities of rival nations. But it is not here that the good effects of religion should be sought; it is not here that its efficacy can be fairly tried. Where the most impetuous passions of the human mind are excited by the strongest temptations, the milder voice of religion will be seldom heard; the influence of its morality will be felt the last and the least.'—P. 364.

In this annual publication, the subjects of the several discourses are treated with a depth of penetration, and extent of learning, which evince the author's abilities and skill. His performance, both in matter and form, abundantly justifies the choice of the electors, in appointing him, for this turn, to prosecute the pious intentions of the founder.

Sermons on the chief Doctrines and Duties of the Christian Religion, in their natural Order, by William Dalgleish, D.D. Minister of Peebles. 2 Vols. 8vo. pp. 890. Creech, &c. Edinburgh; Brash and Reid, Glasgow. Dilly.

This publication by an eminent northern divine, amiable in private life, and well known as a literary character, exhibits a fresh specimen of his abilities as a public teacher of religion. The following excerpt from a short preface explains the author's plan:—

'In this land of true religion, and extensive learning, many have published *discourses*, rich in sentiment and elegant in style; suited to edify the pious, and also to please persons of the most refined taste. But few have published *sermons* on all the principal parts of christianity; and fewer have arranged them in their proper order. By both these omissions, our most excellent religion has been less perfectly known, and the beautiful connection of its parts less clearly perceived.

'To supply, in some degree, these wants, by exhibiting the chief doctrines and duties of the gospel in their natural order, yet free from the strict formality of system, these sermons are respectfully offered to the public. They begin with shewing the importance, the proper foundations and rules of religion, natural and revealed; the divine authority, perfection, and excellence of the christian religion, which comprehends both, and the chief doctrines of it, which we should know and believe. From these they proceed naturally to those truths which tend more immediately to induce mankind to embrace it, and enforce that sincere compliance with it, through the Holy Spirit, in our repentance towards God, and faith in our Lord Jesus Christ, by which we become true christians, and partakers of the purchased salvation. Having established this solid foundation of practical religion, they next go on to explain and inculcate those chief duties toward God, mankind, and ourselves, which as men
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and christians we ought to perform ; and they conclude with recommending earnestness and progress in religion, with the proper means and motives, till we arrive at complete and everlasting happiness in heaven, which Christ has assured to all who believe and obey his Gospel.'

Those who dislike the systematical scheme have no reason to take offence, as every discourse is one whole, without a perceptible connection with prior and subsequent subjects ; the doctrinal parts perspicuous, and the practical forcible ; nothing of those peculiarities which distinguish sects, or of that intolerance which is the bane of charity.

The foregoing extract supersedes a detail of the titles and texts. Subjoined, however, is a paragraph vindicating, from authentic records, the early usage of infant baptism :—

' For some ages after the establishment of christianity, this right of the children of christian parents to baptism was never questioned. Irenæus, who lived in the second century, declares expressly, that the church learned from the apostles to baptize children. Origen, in the third century, affirmed, that the custom of baptizing infants was received from Christ and his apostles. When Fidus thought, that baptism, like circumcision, ought to be administered on the eighth day after birth, Cyprian, in his own name, and as president of the council held at Carthage A. D. 354, wrote to him, that, by their unanimous judgment, children might be baptized even as soon as born. When some began to deny the right of infants to baptism, another council, held at Carthage, in 407, solemnly pronounced, Whosoever denies this doctrine, let him be anathematised. The Catholic church, every where diffused, declares, said Chrysostom, in the fifth century, that infants should be baptized because of original sin : and Augustine affirmed, that he never heard, or read of any Christian, Catholic or Sectarian, but who always held that infants are baptized for the remission of sins.'

These authorities, so generally known, so often quoted, and so decisively authenticating the early and universal practice of the primitive church, demand the serious attention of the modern Antipædobaptists, in their collective capacity. To them Dr. Dalglish obviously alludes in these terms :—

' Though some, in later ages, have impugned infant baptism, the Catholic church hath always held, and observed it, as the institution of Christ, the duty of christian parents, and the privilege of their children.' Vol. 1. p. 32.

Much more reprehensible is the tenet of that well-meaning people called Quakers, who maintain that water baptism was entirely superseded by the ministration of the Spirit.

POLITICS, &c.

The Wrongs of Unterwalden. Originally published in September 1798. Translated by the Rev. Weeden Butler, M. A. of Sidney Sussex College, Cambridge. 8vo. 2s. Carwithorn, &c.

The miseries attendant on those states which, instead of bravely resisting the arms and disdaining the lures of the French republicans, have temporized, or may temporize, with that insidious nation, are here depicted in glowing colours. Switzerland, for so many centuries the halcyon abode of content and peace, has been over-run by the hordes of atheism, anarchy, and rapine; its towns reduced to ashes, its youth dragged away in conscriptions, and its old men, its women, and children butchered without remorse. The brave Unterwalders were among those who hardest fought, and most dearly sold their lives; but this only serves to prove the truth of the adage, that "a nation divided against itself cannot stand."

A Letter addressed to a Member of the Irish Parliament on the Subject of the proposed Union between Great Britain and Ireland. 8vo. Murray and Highley. 1s.

A brief, yet judicious explanation and defence of the Union proposed to Ireland by the court of London. Many writers on the same subject have said less in much larger pamphlets.

TRAVELS, &c.

Sketches and Observations made on a Tour through various Parts of Europe, between 1792 and 1794, in a Series of Letters to Henry Bewicke, Esq. By William Fox, jun. Second Edition. 8vo. Boards. pp. 402. Conder and Johnson. 1799.

Of making tours there is no end; and the reviewing of them is a weariness of the flesh, though, perhaps, unequal to the fatigue of performing them. Some of the gentlemen whom business, curiosity, or the mode of the times, induces to visit the Continent, have ingenuously informed the public, that, previously to their intended excursion, they received money from the booksellers in advance for their future observations; and, on their return, committed their papers to the press. In the mean time a new jaunt in a different line of direction was projected, without patience to attend the slow operations of the press, leaving the blunders to the discernment and candour of the purchasers. The multiplication of such performances, in whatever manner the materials are compiled, whether from hasty observations, printed memoirs of a local nature, catalogues of curiosities in nature and art, or traditional intelligence from natives, every new tour adds something to the stock of general knowledge. Every traveller's remarks are suitable to his experience, predominant habits, and professional views; and the reports

ports of all bid fair for a true representation of the several objects described.

It cannot be said that this author has trodden a path hitherto unfrequented; for trips through the continent of Europe are undertaken, it may be, twelve times a year: yet the contents of this volume exhibit undeniable signatures of original genius, though the substance of the things may possibly have been detailed in the memoirs related by former visitants. In an advertisement prefixed to this second edition, the author expresses his heartfelt acknowledgments to a large circle of friends for their kind and partial approbation of the former edition. Here the author expresses the sentiments of a grateful heart and of polite manners. This, however, is but a partial recommendation of his work. In the preface he speaks in a different strain:—‘The tour is extensive; the events numerous and varied; and the period, when it was written, uncommonly interesting and eventful. It will remain with the public whether the author has availed himself of these advantages in a suitable manner.’

The author sets out from Harwich in August 1792; visits, *en passant*, certain places in Holland, Germany, Italy, and Portugal. The 38th and last letter is dated from Lisbon, April 1794. As his plan of correspondence would differ somewhat from that pursued by the generality of travellers, he thought it but fair that his friend should be made acquainted with it.

‘Please to observe, then, that as your amusement will be one of my principal aims in our correspondence, I shall seek every opportunity that may contribute to this end; and shall not only avoid dry and uninteresting minutiae, but pass over in total silence, or slightly touch upon, those scenes and subjects which you may find in every book of travels.

‘It will not so much be my endeavour to give you descriptions of cities, palaces, and churches, as to specify the objects which may particularly engage my attention, and relate the most material circumstances which may present themselves in the very extensive tour I am about to undertake. It will be my aim also, as I pass along, to portray to you some slight sketches of the characters of the inhabitants in the different countries I am visiting; and, as you are not unacquainted with my turn for the romantic, you must allow me to avail myself of any opportunity that may occur of describing picturesque, or expatiating upon tender subjects.’

The 18th letter from Rome gives an account of the pope going to St. Peter’s. ‘*Eh bien!*’ said I, ‘the pope and St. Peter’s—two of the greatest curiosities that modern Rome can boast of;—*allons*—the colosseum will stand for ages, but his holiness may die to-morrow—we will go.

‘The area before St. Peter’s church is uncommonly grand; besides a spacious circular colonnade of 400 columns, it is enlivened by two charming fountains, and in the centre is a beautiful Egyptian obelisc. From the entrance into the area to the end of the building is above one third of a mile. This noble church was more than a century

century in building, and cost 45 millions of Roman crowns: The proportions are so well observed on the entrance as not to hurt or offend the eye with that glare which it is natural to suppose would be produced by the profusion of ornaments with which it is so splendidly adorned. Amidst the variety of superb embellishments, the Mosaics are not the least curious. Those which are intended to immortalize the best performances of the first masters in painting, are executed near St. Peter's, where the whole process may be seen. —Pius the Sixth is a tall and venerable figure, and, if I mistake not, has nearly attained his 80th year. In the earlier part of his life he is said to have been very handsome. His accustomed dress struck me as singularly plain. It consists of a light great coat, which covers and conceals all the other parts of his dress, and reaches below his knees; his leg and foot are only exposed to view, and these I understand he has always been careful to ornament with an elegant white silk stocking and red slipper.'—P. 173.

Mr. Fox, expressing his disgust at the very indecent manner of carrying the dead about the streets of Rome with their faces exposed, could not help the recollection of the striking contrast between his feelings on such occasions and on attending the decent solemnities of an English funeral. This subject recalled to his remembrance an epitaph on the amiable and worthy Sir W. Jones, written by himself, which had come to the author's hands a few days before he wrote the 21st letter. Though it may seem to be in an improper place, both here and in our author's collection, we present our readers with a copy, especially as we believe it is not inserted in the works of that illustrious personage lately under review. To preserve its original form, every new line begins here with a capital:—

'Here was deposited The mortal part of a man Who feared God,
but not death, And maintained independence, But sought not riches;
Who thought None below him but the base and unjust, None above
him but the wise and the virtuous; Who loved His parents, kindred,
friends, and country, With an ardour Which was the chief
Of all his pleasures and his pains; And who, having devoted his
life To their service, And to the improvement of his mind, Resigned
it calmly, Giving glory to his Creator, Wishing peace on earth,
And good-will to all creatures, On the ——'

The last letter contains an encomium on the virtuous and hospitable character of Mr. Stevens, upwards of 30 years a conductor in the glass manufactory at Lisbon. The relation is in the words of a lady; but our page forbids a transcript.

On the whole, Mr. Fox's work discovers a happy faculty of discriminating observation, a cultivated mind, a sprightly fancy, and a clean quill; which, if employed in subjects of superior importance, may, as we presage, both merit and acquire the sanction of public approbation.

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ANTIQUITIES, TOPOGRAPHY, &c.

The History of Framlingham, in the County of Suffolk; including Brief Notices of the Masters and Fellows of Pembroke Hall in Cambridge, from the Foundation of the College, to the present Time. Begun by the late Robert Hawes, Gent. Steward of the Manors of Framlingham and Saxted. With considerable Additions and Notes, by Robert Loder. Illustrated with Ten Copper-Plates. 4to. pp. 453. 1l. 1s. Loder, Woodbridge.

This volume exhibits strong proofs of industry and attention, and will be considered as a valuable addition to the topographical history of our country. The venerable memorials of former times here collected will furnish much opportunity for useful reflection. Old English hospitality is one of those subjects which takes the strongest hold on the minds of Britons; and the honour, courtesy, and valour of ancient times continue still to infuse an interesting sensation into the more cultivated (if not purer) minds of the present generation.

Genealogical antiquities, of course, form the principal part of the entertainment to be found in this volume. The engravings are, 1. Portrait of Sir Robert Hitcham, Knt.; 2. Framlingham Castle; 3. Framlingham Church; 4. Ichnography of ditto; 5. Tomb of the Earl and Countess of Surry; 6. Tomb of the Two Wives of Thomas Howard, Duke of Norfolk; and of Sir Robert Hitcham; 7. Tomb of Henry Fitzroy, Duke of Richmond and Somerset; 8. Tomb of Thomas Howard, Duke of Norfolk; 9. Saxted Church; and 10. A collection of Seals.

MEDICINE.

An Account of the Plague which raged at Moscow in 1771. By Charles De Merten, M.D. 8vo. pp. 122. Rivingtons. 1799.

During the war which broke out in the year 1769, between the Russians and the Turks, the former caught from their enemies the infection of the plague. This contagion began, in the end of the year 1770, to be propagated at Moscow. At first, some physicians mistook its appearances for those of a putrid fever; the people were willing to cherish the least alarming opinion: those who affirmed it to be indeed the plague, were insulted: those precautions by which it might have been suppressed, were neglected. In the month of March 1771, indications somewhat more general and unequivocal renewed the alarm. Again the contagion seemed to languish; and people became again secure and careless. At last, in the course of July, the plague broke forth throughout the city; and was, by no skill of the physicians, by no vigilance of the police-government, to be subdued.

The infection was received by the contact of the skin or garments of persons already infected, as well as by inhaling, or imbibing through the skin, an atmosphere strongly tainted with the breath or

porous perspiration of such persons. Pains in the head and breast, stupor, shiverings, loss of strength, and depression of spirits, were the first symptoms of the attacks of this distemper. Spots of a purple hue next began to mark the skin; and buboes and carbuncles broke out upon it. On the third day of their illness, many of the patients died; others survived till the fifth or sixth day. The complete suppuration and bursting of the carbuncles indicated a favourable crisis of the disorder. No remedies of a decisively sanative efficacy could be discovered. A decoction of the peruvian bark, and the mineral acids plentifully administered, were those which *Dr. De Mertens* thought the most useful. The fond affections of the people, whom no sense of personal or general danger could move to tear themselves from the arms of their dying relations; superstition lingering in the performance of the last obsequies; avarice which refused to destroy the contaminated goods of the deceased; and a blind belief in a fatality that was by no act of their own to be either hastened or averted; were so many unhappy moral causes, which co-operated with the physical terribly to enhance the mischief. Until the beginning of the month of October, it continued to rage with unabated fury.

An excessively intense frost began on the 10th of that month. From that day the mortality of the pestilence was diminished. The frost, becoming still more rigorous, prevailed to the end of the year. At the beginning of the year 1772 the plague had entirely ceased. By its ravages, about an hundred thousand lives had perished in Moscow and its immediate environs. Few but persons of the poorer classes were among this number: *their* prejudices, and the inconveniencies of their condition, had prevented them from employing those precautions by which the more opulent and more enlightened were easily preserved from infection. *Dr. De Mertens*, by the most attentive vigilance, hindered the plague from being introduced into that great establishment, the *Foundling-Hospital* of Moscow, which was under his care.

SUCH is the principal information contained in this pamphlet. It is a mutilated copy of *Dr. De Mertens'* original memoir, translated from a French translation. It ekes out *De Mertens'* information with extracts from the papers of other physicians who practised, at the same time, in Moscow. These papers are thrown together in some confusion. We should have been better pleased, if the translator had done *Dr. De Mertens* the justice to give his work un-mutilated and entire. The translation is tolerably free from foreign idioms; yet is inelegant, and sometimes ungrammatical. We think, with the translator, that, during our present intercourse with the Turks, we cannot be too much on our guard against the danger of an importation of the pestilential contagion into Britain.—Why was the application of *artificial cold* not tried, as a remedy by the physicians of Moscow, since intense natural cold was so decisively salutary?

NOVELS, &c.

The History of Philip Waldegrave. By Joseph Towers, LL. D. 2 Vols. 12mo. Crosby and Letterman.

This posthumous production of the late Dr. Towers has afforded us a considerable degree of pleasure. Under the form of a novel, it conveys a great deal of sensible remark on life and literature; being indeed much more deserving of praise in this respect, than as a novel usually so called.

To reflecting persons of either sex and of all ages it will be found an acceptable companion; but it is more particularly to be recommended for perusal to those young persons who have not had opportunity (or, having had it, have neglected) to acquire from observation a knowledge of mankind, or from study an acquaintance with literature and the arts. The respective merits of the most eminent writers and artists in different ages and countries are occasionally discussed; we meet with much literary anecdote to which we had before been strangers; and the author has in many places successfully encountered popular errors and prejudices of long standing. To the idler of a circulating library, or the belle who studies only while under the hands of her friseur, "Philip Waldegrave" will not, perhaps, bring so many attractions as a much worse book. It is the product of a man of letters and of observation; and to persons disposed for a mental repast we can venture to promise that these volumes will afford much intellectual gratification.

Eugenio; or, The Precepts of Prudentius, a moral Tale. By J. Bidlake, A. B. &c. Chaplain to his Royal Highness the Duke of Clarence, and Master of the Grammar School, Plymouth. 12mo. Chapman.

The object of this instructive and entertaining little volume is to furnish a guide and counsellor to young persons who, having passed their puerile days, are just advancing into life. The author throws his hero into various scenes of action and contemplation, for the purpose of inculcating principles suited to all the ordinary circumstances into which young persons naturally fall. The delusions of love, in particular, are well described, of that kind especially which frequently gains admission merely from vacuity of mind. 'Many an idle fool (says Prudentius) has become enamoured, who might have been saved by any employment that would have engrossed or compelled attention.' He observes, further, with respect to a first love being always the strongest, 'no assertion can be more romantic or ill grounded. I know it to be a floating sentiment. The world is unfortunate in having many light maxims echoed from mouth to mouth, in daily conversation, which have no foundation in truth, which were first propagated by error, and have been ever since retained by ignorance.' * * * * 'Love cannot be strong, unless it be rooted by time; it must be cherished by constant assiduity. We can no more sincerely love at once, than we can acquire science at once. I speak of the affection of a wise and tender mind,' &c.

We have been much pleased in the perusal of Mr. Bidlake's practical course of instructions, which we warmly recommend to the attention of persons between the ages of 15 and 30; and think that they will afford at least as much useful, though less fashionable, advice for their conduct in life, than could be acquired from the more celebrated epistles of Lord Chesterfield to his son.

Rosella; or, Modern Occurrences. A Novel. By Mary Charlton, Author of "Phedora," &c. 4 vols. 12mo. Lanc.

The reader of this novel will not have to complain of a want of incidents: indeed they are, we think, rather crowded. The *personæ dramatis* are numerous, and some of them well sketched. Perhaps it will not much discredit the fair author, if we observe, that where, in our opinion, she has been least successful, has been in the *slip-slop* dialect, which, nevertheless, she seems to have been fond of putting into the mouths of her inferior personages. The general merits of "Rosella" are much above mediocrity.

Eva. A Novel. By Isabella Kelly, Author of "Madeline," &c. &c. 3 vols. 12mo. 9s. Lanc.

In conformity with the ghost-loving taste of the times, we have here the walking spectre of the murdered *Agatha*, and all the concomitant horrors of such preternatural appearances. We do not, however, mean to depreciate this work below its merits, though the author has, perhaps, thought it necessary to sacrifice propriety to 'solid pudding.' The story is interesting, and told for the most part in better language than is commonly met with in works of this description. 'Arch deceiver! what wouldst *thee* do?' is, perhaps, a misprint for what wouldst *thou* do. But we must notice another error in composition committed by this lady, as too frequent among writers of the present day; it is the interposition of an adverb between the members of the present tense of the infinitive mood; as, 'It was a custom with the Earl *to* annually *balance* all accounts;' again, 'One moment she would resolve *to* secretly *leave* St. Vallery,' &c. It would be much more correct to say, "annually *to balance*," "secretly *to leave*," &c. &c. The author will not be offended, perhaps, with these remarks, which are not made from a love of finding fault, but in the hope of breaking a small shaft of criticism that might have been employed against her in future.

The Abbess, a Romance. By W. H. Ireland, the avowed Author of the Shakespeare Papers, &c. &c. 4 vols. 12mo. Earle and Hemet.

Mr. Ireland, in his preface to the present work, not very handsomely, nor very prudently, we think, persists in shifting off his own shoulders all blame in the fabrication of the pretended Shakespeare papers.

'You have most grossly deceived the world,' says one.

'In what respect?'

'By

‘By saying that they were Shakespeare’s manuscripts.’

‘And pray, sir, whose fault is that, mine or the world’s? How could they suffer themselves to be thus deceived? Men of superior genius, of uncommon understanding, truly, sincerely, and firmly believed, that Shakespeare alone, and no other, wrote those papers. I knew they would believe it. I knew how far the credulity of mankind might be imposed upon. ***** And success crowned my bold attempt. I have deceived the world, you say. No, the world have deceived themselves. Whose fault is it? I ask again; mine or the world’s?’

This is, surely, one of the most impudent defences of knavery that ever was set up, and might, with equal justice, be used by a convict for forgery at the Old Bailey. But Mr. Ireland assumes rather too much when he says that ‘success’ crowned his bold attempt. Has he so soon forgotten, then, that an indignant part of the literary world forced him to a confession of the forgery?

If he had not thought proper thus to revive this disgraceful subject himself, the public might have been willing to forget it.

A friend of his, it seems, had suggested to him that a great part of the public doubted his ability to write the play of Vortigern.

“There is one thing (said this friend) in which you must agree with me. If you *have been* able to write, you still *are*. People say . . . and what will not people say! I would lay any wager that some even think you cannot *read*. Now suppose you were to write something—were it but a novel . . . could you do such a thing?”

On this hint, we find, the author set about the present work; which is well written, abounds with interesting incidents, relieved at times by effusions of humour; and forcibly tends to inculcate as a principle, that a perseverance in virtue is able to sustain us under the keenest tortures of calamity. Some pretty specimens of poetry are interspersed; and the work, in our opinion, entitles Mr. Ireland to credit for considerable talents.

Fancied Events; or, the Sorrows of Ellen. A Novel. In 2 vols. By Mrs. Villa-Real Gooch. 12mo. Carverthorne, &c. 1799.

The plaintive and affectionate sensibility of the fair author of the “*Wanderings of the Imagination*,” appears to infinite advantage in the novel before us; nor should we forget, though her mind is often clouded with horrid and painful prospects, we are frequently charmed with lively and enchanting descriptions of scenes and situations in which the author seems to have tasted the cup of sweetness and content.

Canterbury Tales. Volume the Third. By Sophia and Harriet Lee. 8vo. 7s. Robinsons.

This is the conclusion of a work begun in 1797. The introduction to the first volume stated the tales as having been recited by seven different persons who had arrived in two stage coaches, in the depth of a hard winter, at an inn in Canterbury. The company,
who

who, it seems, were detained by the impracticability of proceeding farther on account of the inclemency of the weather, consisted of a superstitious old woman; a sentimental young lady; a French Abbé; a surly sort of good-natured English traveller; a venerable clergyman; a veteran officer; and the author. By the latter it was proposed, as a 'charming method of filling a long evening,' that 'each of the company should relate the most remarkable story he or she ever knew or heard of.' The turns in which they were respectively to amuse their hearers were decided by lots, which fell in the following order:—1. The traveller; 2. The author; 3. The Frenchman; 4. The old woman; 5. The young lady; 6. The officer; and, 7. The clergyman.

The first volume comprised the tales related by the first four characters.

The second, that related by the young lady; and

The third and last volume, now before us, contains those of the officer and the clergyman.

The first two volumes were published long before our labours commenced; but of the history of the work we thought the preceding notice necessary for the information of such of our readers as may only have seen the new volume.

The literary talents of the Miss Lees are well known to the public by the plays and novels which they have heretofore produced; and we do not think the present novellettes calculated to impair, though they may not much increase their reputation.

It may not be superfluous to add, that, in a few concluding lines appended to this volume, the delusion of the Canterbury inn and its guests is removed.

'The voice of my most favourite companion,' says the author, meaning the clergyman, 'suddenly ceased, and I awoke—yes, reader, courteous or uncourteous, I really awoke—from a species of day-dreams to which I have all my life been subject: and if you should find this as pleasant as I have done, why we may henceforward recite tales without going to Canterbury, and travel half the world over without quitting our own dear fire-sides.'

The Sufferings of the Family of Ortenberg, a Novel. Translated from the German of Augustus Von Kotzebue. By P. Will, Minister of the Reformed Congregation in the Savoy. 3 vols. 12mo. Geisweiler, Robinsons, &c.

In our last number we gave Mr. Will credit for his labours in introducing to the English reader some excellent lessons of ethics from the German of Baron Knigge. It well became a respectable clergyman to be so employed; and we only remarked tenderly on some defects in the translation. In the present instance, however, Mr. Will has stepped out of his peculiar province for the purpose of translating a *novel* bearing the popular name of Kotzebue. In our opinion he has not thereby added to his reputation.

The work itself possesses, indeed, some merit, though we are sure that much of the credit which it may acquire will be owing to the

the esteem in which the author's dramas are now held; but the translation is very faulty, abounding with idioms so peculiarly German as scarcely to be intelligible by a plain English reader. The poetry prefixed to each chapter is far below criticism.

Our respect to the sacred profession of which Mr. Will is, we understand, a worthy member, prevents our saying more on the present occasion, than that the instances are very few in which it is found that a native German is competent (without the assistance and correction of an Englishman) to prepare a translation for readers of this country.

Cordelia, or a Romance of Real Life. By Sophia King, Author of "*Trifles from Helicon*," &c. 2 vols. 12mo. Lane.

A very able production. The characters bear the stamp of reality, and furnish the author with an opportunity for many correct and philosophical observations on the morals and manners of the world. From the following short specimen (taken at random) our readers may form a tolerable judgment of the style of this work:

"I observed with some astonishment, that the persons who frequented my father's table, were neither famous for morality nor reputation. I heard him frequently assert, that by attending to his and their precepts, I should acquire proper and polished ideas; and therefore, taking for granted what he said, I eagerly applied myself to the culture of their doctrines; I now find their fallacy.

"Splenetic poets, sceptical philosophers, and patriotic lecturers were his most intimate associates; these were swelled by a degenerate herd of pauper lords, and intriguing gamesters; their arguments were pernicious, and notwithstanding they raved for reform, they were a convention of rioters, and the opinions they propagated, no less inimical to public welfare than private good. But I was not sufficiently discerning to make these observations at that time; I eagerly attended to their sophistry and cabal, and early became habituated to the most pernicious tenets. I shudder at the remembrance of those perils to which my dangerous principles were precipitating me; I start as from a dream, and recoil with horror from the dark list of evils my own follies brought on me!

"In short, I longed to enter a world whose laws and opinions were so much discussed; but I wanted to enter it free and uncontrouled. I was impatient even of the subordination which a child owes to its parent; I panted for a state of unprincipled freedom, where neither passion nor inclination were to be opposed, or deemed criminal: the natural goodness of my heart became dead, or at least dormant. I contested the most trifling points, listened to no advice, but hurried on, impetuous and headstrong. Such were the consequences of improper education, lawless books, and injudicious society!"

Contradictions; or, Who could have thought it? A Novel, from the French. By John Hemet. 2 vols. small 8vo. Earle and Hemet.

If an original be but of indifferent merit, it is not worth the trouble of translation. If it be fit for translation, it should be put into

into the hands of one who understands at least the language into which it is to be rendered. Reader, take a sample:

‘What way?’ asked Charlotte—and she immediately *repented to have MADE* the question.’

‘Charlotte sprung aside, and this movement brought us *just near* the lady, who *wanted no better* than to meet with us. Now, *women* have got a trick: *whenever* any person strikes *their imagination*, in any manner *whatever*, they instantly feel an ungovernable desire to see that person,’ &c.

These are very fair specimens of the *style* in which the reader is to be entertained by these volumes; which are scantily filled, loosely printed, and exhibit strong marks of typographical negligence, as ‘Peter, alas, would have guessed two well,’ &c. &c.

POETRY.

Addisoni Epistola Missa ex Italia ad illustrem Dominum Halifax, Anno 1701. Auctore A. Murphy. 4to. pp. 47. F. and C. Rivington. 1799.

“*That the GRACES never grow old*” has been a remark of ROUSSEAU. Few writings are a better confirmation of it than those of ADDISON. The ease, grace, and spirit of this charming epistle have preserved to it the freshness of youth for now very near a complete century; and will probably continue to it the same air for many centuries. The scenery and subject well adapted it to the *Latin muse*; and Mr. MURPHY has translated it with success. There is a considerable portion of *Virgilian* melody in his numbers; and a facility, with purity and animation, in his style.

The subjoin’d specimen will not give an ill idea of the spirit and execution of the whole:—

‘*Libertas, O Diva! tuo mortalia corda
Numine quæ complex; O Cæli vera prologo!
Heroum Genetrix! hominumque Delinque Voluptas!
Te, Dea, te fugiunt Luctus; Te tristis Egestas:
Te sequitur secunda quies, Te gaudia vitæ,
Dulcis amor patriæ, et sancti reverentia juris.
Te duce mansuecit sævæ inclementia Brumæ;
Floret ager, messes audent se credere cælo,
Pauperis et tuguri sub tecto mulctra Colonus
Lacte juvant; fert alma Ceres sua dona, diesque
It melior, Solesque novo splendore nitescunt.*’

It will be obvious that the translator is indebted to the beautiful exordium of LUCRETIVS.—“*Gaudia vitæ*” here is rather prosaic; and the personification might have been better kept up. And the “*messes audent se credere cælo*,” imitated from *Virgil*, is not characteristic of freedom, so much as of climate. And indeed scarcely of that. For Providence has so provided for the absolute wants of life, that the crops most necessary for the subsistence of its inhabitants best stand the climate and the seasons of the country in which they grow.

But

But we will lay the corresponding passage of the original before the reader:—

' O Liberty, thou Goddess, heav'nly bright!
Profuse of bliss, and pregnant with delight!
Eternal Pleasures in thy presence reign;
And smiling Plenty leads thy wanton train.
Eas'd of her Load Subjection grows more Light,
And Poverty Looks chearful in thy sight.
Thou mak'st the gloomy face of Nature gay;
Giv'st beauty to the Sun, and pleasure to the Day.'

The sixth of these lines is far more appropriated in the original.

Perhaps if the line '*Floret ager*' had been wholly omitted, and the other passage had been turn'd somewhat in this manner—

"*Pauperis et tuguri sub tecto plena coloni
Lætitia, et secura, beat, te præside, pectus,*"

it might have been preferable. *Addison* may have seemed to incur an anticlimax, when, after that vivid figure 'giv'st beauty to the sun,' he contents himself with adding 'and pleasure to the day:' unless we understand it as apparently we should, not only heightens the transport with which we contemplate for a moment the most chearing, beautiful, and splendid of all inanimate objects, but diffuses permanent complacency over the whole progress of time; is not only profuse of momentary bliss, but teems with happiness constant and progressive.

There is a spirited ALCAIC ode to Lord LOUGHBOROUGH prefix'd.

It is handsomely, and, in general, correctly printed; but with somewhat of a careless use of capitals. It was perhaps originally this carelessness which produc'd a disgust which has now led into the extreme of nearly banishing capitals from our modern typography. We observe but one mis-print, '*ornarent* for *ornarènt*.' *Jerne* is twice us'd, once in the *Ode**, and again in the *Epistle*†, as if *short* in the last syllable;—but the Greek *η* will not admit of this licence. *Mr. Murphy* might have made it *Jerna* with the last syllable short; as *Musa* from *μῦσῃ*. *Lasciviant*‡, if admitted, must be *per συνίζῃ* on the last syllable; which is rather harsh, and, we believe, without example in this word.

If the line

'*Infestisque petunt signis Danosque Suevosquè\$,
Ilicet,*' &c.

be allow'd, the diphthong on *Suevos* should be resolv'd by *Diceresis*, and the enclitic absorb'd by the vowel of the beginning of the next verse. But we fear *Suevi* is incorrect for the *Suedes*. There were two classes of the *Suevi*, which belong not to Sweden, but to modern Germany. Sweden was included in *antient Germany*, the *Germania Antiqua*; but under the appellation of *Suimes*.

We could have wish'd to have transcrib'd some verses of the translation, in which the natural and artificial scenery of *Italy* is

* P. 8.

† P. 19.

‡ P. 39.

§ P. 41.

painted; but these, though a more advantageous specimen, would have oblig'd us to insert more than a due proportion.

L.

Gleanings, after Thomson: or, The Village Muse. (Written in the Year 1796.) 4to. Wilson and Spence, York; Chapple, London. 1799.

Reader, this poem ON SUMMER consists of 3389 lines, preceded by a dedication to the Duke of Devonshire, and followed by a numerous list of subscribers.

Fables of the Duke of Nivernois, translated into English Verse. 8vo. Cadell and Davies.

We remember the distinguished nobleman of whose poems the present work is a translation, when he resided at the court of London as ambassador from Paris; and the *arbiter elegantiarum* of his time, the late Lord Chesterfield, is said to have pointed him out as the finest model of an accomplished gentleman.

Of his poems in their original state, the duke gives an account in his preface; from which we gather, that he had all his life cultivated literature. Study suggested ideas which he committed to writing, and with them filled his port-folios, wherein were to be found essays in every species of composition, poetry and prose, literature and morality. In short, he had, as he tells us, collected materials for five or six volumes. 'I long resisted,' says he, 'the solicitations of friends, who, with too strong a prepossession in my favour, urged me to publish these miscellanies. But at my [the] age of fourscore, we lose the power of resistance with all our other powers, and I have suffered myself to be persuaded.'

The original French is here printed on one page, and the translation on that opposite. The original is elegant, though we do not find much novelty in the subjects, or in the ideas produced by them. The translation is, in general, too scrupulously verbal, and has but little either of ease or force: thus, for instance,

'Triste ornement, présage de la mort,'

is literally translated:

'Sad ornament, présage of death.'

The measures in which the original Fables are written are various. The translator has judiciously used one kind of metre only, which is that adopted by Gay (and after him by Moore), and which seems to be peculiarly adapted to didactic narration.

We do not learn what number of Fables were published by the duke. In one part of his preface, he tells us, that *fifty* of them have been read at different sittings of the French Academy; but we find here no more than 43 in the whole, nor is any thing mentioned, either in the title-page or elsewhere, that could lead the reader to suppose that this is but a *partial* collection. It would certainly have been proper to have entitled the present volume "*Select Fables by the Duke of Nivernois.*"

THE DRAMA.

The Foresters, a Picture of rural Manners: A Play in five Acts. By William Augustus Iffland. Translated from the German by Bel' Plumptre. 8vo. 2s. Verner and Hood. 1799.

This play affords, in almost every instance, a faithful delineation of rural life. The characters are vigorously drawn, the sentiments are derived from nature, and the language is unaffected and impressive. To shew the evils likely to result from the determination of parents, founded in mercenary motives or strong prejudices, to oppose the happiness of their children in marriage, is a task which the poet has boldly undertaken and ably executed.

Iffland materially differs from his countryman Kotzebue in the conduct of his fable. Having traced the grand outlines of his drama, he rarely deviates from them in order to excite surprize which reflection must condemn, or to create an interest that does not intimately relate to the subject under immediate consideration. He is indeed inferior to Kotzebue in those bold, but artful touches, that move the secret springs of the human heart; but when he melts the soul to compassion, we feel the force of nature, and forget the skill of the poet, where we most acknowledge his merit.

The rough honesty of *Warberger*, the head forester, is depicted with energy, and the effect of it is considerably heightened by the amiable simplicity of *Frederica* and the benevolence and pious meekness of the *pastor*. The edifying sentiments of the latter are entitled to peculiar praise, and the following short extract will be a sufficient testimony of the pure philanthropy of the author:—

'Human life is no where so perfect as in the bosom of an amiable domestic circle, and no character is more honourable and dignified than the head of such a circle. He is the best of citizens—the friend of mankind. An affectionate husband and father, surrounded by his family, all looking up with love and reverence to him from whom they derive their happiness; and he in return regarding them with tenderness, and deriving his happiness from their welfare; is a picture which I contemplate with transport, and honour with pious emotion.'

Miss Bell Plumptre has very judiciously adhered in her translation to the simple style of the original, and her diction proves, that true dignity of sentiment does not require "the pomp of words" to command applause, or to produce imitation.

The Discarded Secretary; or, The Mysterious Chorus: An historical Play in three Acts. By Edmund John Eyre. 8vo. 2s. Longman and Rees. 1799.

The author informs us in his preface, that, when this country was threatened with an invasion by France, 'fortune having denied him the means of offering a splendid gift towards the exigencies of the state, he drew upon his muse for this *voluntary contribution*.' The motives were unquestionably of the purest nature; but we are inclined

clined to think, after an attentive perusal of this production, that the muse of Mr. Eyre is more influenced by the *cacoethes scribendi* than by the *amor patriæ*.

The plot is supposed to derive the principal part of its interest from history; yet the writer wanders into the regions of romance, and, by violating the annals of our own country at no very distant period, almost continually weakens the effects which he is desirous to produce.

A few remarks on one of his principal scenes will best explain the eccentricity of his imagination and the incorrectness of his judgment. Queen Elizabeth holds a council to determine on a plan for the defence of the country against the threatened invasion of the Spanish armada; and while her majesty, the statesman Burleigh, and the other counsellors, are employed in this momentous discussion, Leicester, who is in disgrace, abruptly breaks into the meeting, bullies the council, and asks—

‘Which of ye all, among this fawning crew,
Dare singly face me as an open foe?’

The queen is planet-struck, and the members of the council terrified. They depart without coming to any decision, and leave Leicester “to strut his hour” of victory, and to deliver a splenetic soliloquy in the seat of political wisdom.

Mr. Eyre censures the public taste for the patronage shewn to the productions of the German dramatists, and of course asserts his own claim to encouragement in common with that of his contemporaries; but if he can produce no better testimony of his talents to delight the imagination, improve the heart, and inspire the nation with patriotic ardour, than the *Discarded Secretary*, it would be much more prudent to represent the pieces of the German writers with all their native defects on our stage, than to suffer his muse to supply the theatre with the effusions of a vitiated imagination and a dis-tempered judgment.

His diction is nearly as reprehensible as the extravagance of his thoughts and the wildness of his incidents. It is at once barbarous and trifling, debased by a false attempt at sublimity, and rendered impotent by an apparent desire to display the simplicity of nature. His metaphors are heaped together without discrimination, and with the varied construction of blank verse he appears altogether unacquainted. The emphasis is frequently laid upon the wrong syllable, and either the harmony of the line or the pronunciation must be destroyed:—

‘Yet know, without a parent’s cognizance,
I would not have justice too falcon-ey’d.’

Instances of this kind are numerous; but they are more entitled to indulgence than a variety of other defects which we have observed.

We are ready to give Mr. Eyre credit for his patriotic zeal; but we should be concerned to take his dramatic talents as the criterion of his loyalty.

The

The Prisoner; or, The Resemblance (from the French): A comic Opera in one Act. Adapted to the English Stage by Henry Heartwell, Esq. 8vo. 1s. Cadell and Davies. 1799.

This pleasing entertainment is taken from the French comic opera of *Le Prisonnier*, or *La Resemblance*, by Citizen Duval, which was performed at the *Opéra-Comique-National* of Paris for one hundred nights successively. The editor has carefully adhered to the interest and simplicity of the original, and has, in some instances, improved both the situations and the dialogue.

The chief alteration is in the introduction of a new scene, which is not only followed by a happy stage effect, but relieves the audience from the weariness of attending to one uninterrupted scene, as is the case in all the French *petites pièces*.

The interest of the plot arises from a prisoner in the castle of Sorrento, near Naples, finding a concealed passage in an adjoining house, and personating by that means two characters. The striking resemblance that exists between both produces some embarrassments of a ludicrous nature, and the *éclaircissement* is pleasing and satisfactory.

This entertainment has been highly applauded on our stage; and the poetry of the airs is the only thing in which it is inferior to the original.

The Happy Family; a Drama in five Acts, from the German of Kotzebue. By Benjamin Thompson. 8vo. 2s. Verner and Hood. 1799.

Kotzebue has been justly celebrated for his accurate delineation of the scenes of domestic life; and the 'Happy Family' may rank with his most finished productions in the vigorous and affecting display of natural sentiment and passion. There is nothing romantic in the characters of the piece; and the objection which has been made to some of his plays, that he has introduced events incompatible with reality, can not be applied to this. Our judgment is not shocked at the improbability of the circumstances on which this interesting tale is founded. The incidents proceed rapidly, and arise in a natural manner.

The poet has happily succeeded in representing the triumph of virtue and the agony and remorse of guilt. In the progress of the action he has displayed great skill; and the interest is gradually heightened by the just and intimate connexion which exists between the different scenes.

The translator is correct, pure, and animated in his diction. We are not disgusted with instances of ostentatious phraseology, or of quaint and obsolete expression, with which many of our modern versions from the German dramatists are debased. It is difficult to select any particular passage that is superior to another in style; but we shall give one which at once evinces Mr. Thompson's excellence as a translator, and the noble sentiment of the poet.

Baron

Baron Wellingrode, formerly the favourite of his prince, is disgraced by the intrigues of Count Lohrstein, and deprived of his estates. After a space of twenty-seven years he finds his enemy reduced to the utmost distress, grants him his house for an asylum, and protects him from the dangers with which he is threatened.

Lohrstein.—To be confounded and ashamed before an enemy is insupportable sensation.

Wellingrode.—Am I your enemy?

Loh.—My wife's ambition robbed you of every thing.

Wel.—And my heart restored to me every thing.

Loh.—Your estates—

Wel.—Those you mean I but inherited—these I now possess I have earned. Oh, my Lord, a tree raised by ourselves affords more pleasure than a whole wood planted by chance.

Loh.—You were deprived of your rank—

Wel.—I am loved here for my own sake.

Loh.—The favour of your prince—

Wel.—Favour I never aimed at. I only sought friendship in a soil where it does not grow.

Loh.—The power of doing good.

Wel.—That dwells in every one, and may, like air, be compressed into a narrow compass. Even the beggar can purchase with his farthing this happy conviction.

Loh.—You will, perhaps, even convince me that I am your benefactor and—

Wel.—[*Hastily interrupting him.*] That you are, Count—that you are; for, had not your power been directed against me, I never should have gained this pleasing harmony of all my feelings; this perfect satisfaction, this peace, which neither passion nor reproach can disturb. I am healthy, in easy circumstances, possessed of an affectionate wife and three good children.—I am never peevish, never tormented by that demon, *ennui*.—I am familiar with nature, and surrounded by uncorrupted people. I find sincerity in every hut, affection in every eye, and peace in my own breast. Point out to me the man at court, who, while basking in the sun-shine of favour, can say as much—Yes, Count, you are indeed my benefactor.

Loh.—Is it not enough to have abashed me?—Would you excite my envy too?

Wel.—Share my happiness by remaining with us.

Loh.—Alas! it is too late. The art of being happy must, like other arts, be learnt in youth. When old, it can no longer be comprehended.

Wel.—You are mistaken. The art of being happy consists in seriously wishing to be so.

After a minute consideration of the merits of the 'Happy Family,' and a candid comparison between it and the 'Stranger' and 'Lovers' Vows,' we feel no difficulty in stating, that it might, if judiciously altered, be represented with success on the English stage.

The

The Secret, a Comedy in five Acts, as performed at the Theatre Royal, Drury Lane. By Edward Morris, Esq. Barrister at Law, and Fellow of Peter-House, Cambridge. 8vo. 2s. Cadell and Davies. 1799.

The chief merit of this comedy is derived from the plot, which, though complex, abounds in sufficient interest to engage the attention. The incidents are numerous, and, in general, brought forward in a natural manner. Torrid and Lizard having been joint adventurers in India, and dissipated the principal part of their ward Rosa's fortune, the latter returns to Europe after a promise to take upon himself the disgrace arising from their breach of trust. On the departure of Lizard, Torrid hazards some speculations in trade, which turn out very profitable; and he arrives in England at the opening of the play, accompanied by Rosa, who considers herself as a poor dependent upon his bounty. Lizard, hearing of his arrival, visits him, and, presuming upon his former fraudulent connection, attempts to dispose of his wealth as he pleases. He proposes a match between his daughter and young Torrid, and his son Jack and Rosa. But young Torrid, who is in love with Rosa, and has been informed of the fraud, insists on the restitution of her fortune. Lizard threatens to expose his father, and prevails on him to sign an engagement of marriage to Miss Lizard. Rosa is obliged to fly from Torrid's house, and finds an asylum in that of Mr. Dorville, a gentleman distinguished for benevolence and liberality. Lizard's schemes are at length defeated by the generous conduct of his son, who tears the promise of marriage, and produces a letter that discloses the secret of Rosa's birth and fortune. She proves to be the daughter of Mr. Dorville, Torrid consents to restore her fortune, Lizard is dismissed in disgrace, and the piece concludes with the union of young Torrid and Rosa.

The language, sentiment, and characters, do not exceed mediocrity; and the author is indebted to the fable and the merits of the performers for the favourable manner in which his comedy was received by the public.

Poverty and Wealth, a Comedy in five Acts, translated from the Danish of P. A. Heiberg, A. C. by C. H. Wilson, Esq. 8vo. 2s. West, Pitkeathley, and Chappie. 1799.

This is the only specimen of the Danish drama that has appeared in the English language. Howell, the principal character of the comedy, has the merit at least of *novelty* to recommend him to notice. He is a very rich merchant, but fancies that he can only taste the sweets of life by suffering the severest misfortunes, and is convinced that he cannot be happy unless he is reduced to beggary. His friend Dalton, alarmed at the folly of his sentiments, undertakes to change his opinion, and, by a variety of contrivances which are not improbable, persuades him that he is not only a bankrupt, but that he has been defrauded and ruined by his dearest friends. Howell becomes desperate in distress, and attempts to destroy himself; but, informed of the stratagems used to make him a convert to common sense,

sense, he at length thinks, with all the merchants of Copenhagen and London, 'that it is better to be too rich than too poor.'

A considerable degree of ingenuity is displayed in the conduct of the plot, and the language of Mr. Wilson is correct and pleasing.

The Force of Calumny, a Play in five Acts, by Kotzebue, translated from the German by Anne Plumptre. 8vo. 2s. 6d. Phillips. 1799.

This is not one of Kotzebue's most successful pieces. It is deficient in unity and simplicity of plot, the incidents border on the marvellous, and there is a waste of labour on trifling circumstances which are beneath the exertions of a powerful mind. The author levels his satire with more spleen than candour against princes, prime-ministers, and courtiers, and attempts to shew that wealth and rank are, in almost every instance, converted into the instruments of fraud, cruelty, and oppression. The force of calumny is exemplified in the character of *Syndicus Morland*, who is induced to give credit to his wife's dishonour, and is condemned for a jacobin, while he merely offers himself as the champion of the rights of his fellow-citizens. Situations of the most affecting kind occur, but the poet appears more anxious to display his art in torturing sensibility than in improving the heart.

Miss Anne Plumptre has executed her translation in a very unequal manner. Some passages are marked with elegance and spirit, but the play abounds in instances of negligent and vulgar expression.

What is She? a Comedy in five Acts, as performed at the Theatre Royal, Covent Garden. 8vo. 2s. Longman and Rees. 1799.

This play is stated in the prologue to be the production of 'a female scribe.' The plot is defective in strong interest, and the scenes are injudiciously connected; but the dialogue possesses wit and humour, and the sentimental passages are not without a considerable share of grace and energy.

The Count of Burgundy, a Play in four Acts, by Kotzebue, translated from the genuine German Edition, by Anne Plumptre. 8vo. 2s. 6d. Phillips. 1799.

Had Kotzebue written but the Count of Burgundy, his name would probably be unknown in this country. Absurd in plot, incidents, and character, it seems calculated to shew that genius has its moments of imbecility and self-degradation. The author is constantly in extremes: he either soars into the wildest regions of fiction, or descends with delight to *minutiae* of the most frivolous kind. After excursions truly congenial to the spirit of romance, our attention is directed to a *bird*, a *nosegay*, an *apple-tree*, and a *lambkin*. He appears to be convinced, with the moralist of SHAKESPEARE, that we can find

"Sermons in stones, and good in every thing;" but his reflections are as trivial as the subjects which he introduces.

The translation is not unworthy of the original.

Fortune's

Fortune's Frolic, a Farce in two Acts, as performed at the Theatres Royal in Covent Garden and the Haymarket. Written by John Till Allingham. 8vo. Ridgeway. 1799.

'Fortune's Frolic' is the first dramatic attempt of Mr. Allingham, and the applause with which it has been received is a sufficient ground to induce him to exert his talents for comic writing on a subject of more importance.

It would be too severe to judge this slight production by the legitimate rules of the drama; but it is entitled to considerable praise, as an entertainment replete with ludicrous circumstance and humour, not devoid of wit, and unexceptionable in a moral view. The character of honest *Robin Rougehead* is highly finished; and the feelings of a peasant, who, in the unexpected acquisition of a title and estate, only thinks of doing good to his friends and neighbours, are happily delineated.

The author has the modesty to attribute the success of his maiden essay to the merits of the performers only; but it possesses claims to public favour independent of the talents of the actor.

La Pérouse, a Drama, in two Acts, from the German of Kotzebue, by Benjamin Thompson. 8vo. 1s. Verner and Hood. 1799.

To those who delight in that strange combination of improbable events and exquisite effusions of sensibility, for which the muse of Kotzebue is celebrated, this drama must be peculiarly interesting. The poet creates a new world, and his fancy enriches it with incidents, which, though inconsistent with probability, become the sources of natural pathos and sublime sentiment. If we can be induced to think, that the foundation is substantial, we must admire with rapture the wonderful skill of the artist in the natural grandeur of the structure which he has contrived to erect upon it. Let us not examine into the solidity of the ground-work—let us but imagine that we are not treading on a romantic soil, and we must allow, that the scenery with which it is embellished is the work of nature. If the leading circumstances of the fable are incompatible with our knowledge of real life, the passions derived from them are notwithstanding represented with the energy of truth. We take part in the interests of the characters, and enter into their distresses as sincerely as if their origin were unquestionable. Such is the magic power of this wild narrator of events, yet correct imitator of the deepest agitations of the human heart!

“————— pectus inaniter angit,

Irritat, mulcet, falsis terroribus implet,

Ut magus; et modò me Thebis, modò ponit Athenis.”

The boldness of Kotzebue's imagination has represented the celebrated navigator, *La Pérouse*, living in an island with a female savage, who had twice preserved him from destruction, and whom he considers as his wife. *Madame La Pérouse*, accompanied by her son, embarks in one of the ships dispatched for the discovery of her husband, and, after a separation of nine years, finds him with his

benefactress, who also has a son. The various emotions produced in La Pérouse, and particularly in the women, are affecting in the extreme.

The following scene between La Pérouse and Adelaide, his wife, in which he explains the causes of his attachment to her rival, proves that the talents of the author in the descriptive are little inferior to his imitative powers:—

Per.—Have you seen her?

Ad.—I have. She called you her friend.

Per.—She was my benefactress.

Ad.—And what are you to her?

Per.—Every thing.

Ad.—More than you ought to be?

Per. Listen to me and judge. Upon yonder rock, against whose sides the foaming billows broke, a tempest drove us. The vessel burst asunder. Death forced its way through every cleft, and corpses soon floated all around, on fragments of the wreck. I still swam, and buffeted the furious waves, hoping to gain the coast so near me, but the storm derided my exertions. My strength was exhausted: I thought once more of thee, my children, and my Maker—and let my arms sink. When I came to myself, I lay stretched on the turf. A young female savage was kneeling at my side, who on my first shewing signs of life uttered a cry of joy—

Ad.—Did she save you?

Per.—Thrice had she sprung into the foaming flood, and thrice the boisterous billows hurled her back upon the rocky shore. In vain did death howl to her in the tempest. In vain did the watery abyss threaten to gorge her, or to dash her piecemeal on the craggy rock. With the courage of a hero, and the strength of a savage, she plunged for the fourth time into the main, seized me by the hair, and bore her booty from the contending elements.

Ad.—Alas! at what price?

Per.—Hear further. This little island is uninhabited. But now and then the wild neighbours come from yonder shores to fish. Malvina had accompanied her father and her brothers. They wished to murder me, and her tears were my only protection. She prepared a place of repose for me beneath some cocoa-trees, and twined the branches about my head. I was sleeping soundly, when at midnight she awoke me. Trembling she said, “follow me instantly,” and drew me away with her. She led me through the thickets till we reached the sea. There she crept with me into the crevice of a rock, embraced me with a smile, and seemed to feel childish delight in having again preserved my life. Her brothers had in the night resolved upon my death. They thought their sister was asleep, but Malvina listened, and learnt their design. Favoured by the dark she came to me, and rescued me from the assassins.

Ad.—She deserves my gratitude and admiration, but can I love her?

Per.—Still more. Next morning search was made for her. The woods resounded with entreaties and with threats. We heard her
old

old father on the rock above us. He cried mournfully, "Malvina! my daughter! will you forsake me?" Malvina wept, but would not leave me.

‘*Adc.*—Enough! I forgive you.’

The Corsicans; a Drama, in four Acts. Translated from the German of Kotzebue. 8vo. Bell.

Inclined as we are to be the encomiasts of the wonder-working fancy of this enthusiastic writer, candour compels us to remark that the ‘*Corsicans*’ is, in every respect, unworthy of the poet. It is miserably defective in plot, character, manners, sentiment, and diction. It would be a most difficult, and, perhaps, an endless enquiry to investigate the principles which actuate the imagination;—a faculty so variable in its nature as to be at one moment pregnant with the most sublime images, and at the next cold, barren, and incapable of operations which do not exceed mediocrity. The most trifling circumstance will, if naturally introduced, call forth our sympathy; but the author is studious to intersperse his work with incidents which are not only frivolous, but completely foreign to the progress of the story.

Frequent attempts occur to combine the serious and comic, but they are so interwoven, or succeed each other so rapidly, as to excite ridicule.

The language of the translator is spiritless, and, in many instances, ungrammatical.

The Nephews; a Play, in five Acts. Freely translated from the German of Iffland. By Hannibal Evans Lloyd, Esq. 8vo. 2s. 6d. Robinsons, Cadell and Davies, Debrett, and Bell. 1799.

This is one of Iffland’s most successful productions; and the plot, though intricate, is unfolded with great ingenuity. He has accurately displayed the manners of real life; and the morality of the piece is unobjectionable.

The translator has executed his task with a taste and animation perfectly consonant to the spirit of the original.

The dangerous consequences resulting to the female mind from the perusal of sentimental novels, are happily described in the scene between Mr. and Mrs. Drave with respect to the excessive sensibility of their daughter:—

‘*Mr. Drave.*—How often have I spoken against the affected sensibility inculcated by what are called sentimental novels! I provided good books, but in vain. You were proud of her refined feelings; delighted with her ecstatic sensibility. I advised, warned, entreated; but was not heard.—

‘*Mrs. D.*—Nature has given her a susceptible heart—will you call its emotions weakness? then—

‘*Mr. D.*—I distinguish very well. Nature has given her a generous heart, sensible to the miseries of mankind.—It was enough; but not for *you*; and so you have suffered the noblest feelings of an

excellent disposition to be perverted by the overstrained and effeminate sensibility of frivolous affectation.

'Mrs. D.—[*hastily*.] Here you are mistaken—

'Mr. D.—[*much affected*.] From me her heart is entirely alienated——

'Mrs. D.—[*sits down*.] Oh! you tear my heart with these reproaches!

'Mr. D.—[*taking her hand*.] Forgive me, my dear! I am deeply afflicted, I know no more how to speak to her.—Her heart bleeds; advice is unwelcome. With sufficient grounds for real unhappiness, she increases it by imaginary misfortunes. It was my first care to shew her the world as it is; to dispose her mind to bear her part with fortitude. But she dreams of a world that does not exist; of a husband, as he never will, never *dare* be——What comfort can she bring to a husband in his misfortunes? What a mother can she be to her children, who meets affliction with tears instead of courage, and who regards the common pleasures of life as scarcely worthy of a smile?

'Mrs. D.—What shall I answer? I see too well I cannot satisfy you.

'Mr. D.—No! you cannot.—I see her fade and wither in the bloom of youth; I see her pining after an imaginary happiness, which she cannot attain.—I see myself, her father, once her best friend, avoided, shunned, distrusted.'

MISCELLANEOUS.

Narrative of the Deportation to Cayenne of Barthelemy, Pichegru, Willot, Marbois, La Rue, Ramel, &c. &c. in Consequence of the Revolution of the 18th Fructidor (Sept. 4), 1797. Containing a variety of important Facts relative to that Revolution, and to the Voyage, Residence, and Escape of Barthelemy, Pichegru, &c. From the French of General Ramel, Commandant of the Legislative Body Guard. 8vo. 4s. Wright.

This work, the subject of which is so amply explained in the title-page, appears to have the merit of fidelity. The horrors attendant on the inland journey of these persons, on their subsequent voyage, and during their residence at Cayenne, must deeply interest every mind not rendered callous to the feelings of humanity by political prejudices and national antipathies.

A Chronological Table on a new Plan; comprising Articles of an Historical, Biographical, and Miscellaneous Nature for daily Use, &c. &c. By William Butler, Teacher of Writing, Accounts, and Geography, in Ladies Schools and Private Families. 8vo. 5s. Dilly.

The study of *chronology* is strongly recommended by Lord Chesterfield, who calls it one of the *eyes of history**; and also by every writer of repute on the subject of female accomplishments. Of

* *Geography* is the other.

Biography, Dr. Johnson says, "No species of writing seems more worthy of cultivation, since none can be more delightful nor more useful," &c

The same attention to amuse by variety, while he instructs by appropriate selection, distinguishes Mr. Butler in this work, as was visible in his former productions. No remarkable circumstance or personage escapes his vigilance; and scarcely any term of science occurs which he does not either technically explain, or agreeably illustrate by some apt quotation from the best writers. This custom of Mr. B.'s is of infinite use, as it renders the task of study no less entertaining than improving; and courts the young mind to the purpose of the preceptor by hanging the avenues of science with wreaths of roses.

There is one peculiar excellence in this work which we do not recollect to have seen before adopted; it is that of recording the most remarkable circumstances *under every day in the year*; and thus rendering its diurnal use attractive by constant variety. Thus, for example, under Oct. 25, we find the death of king Stephen; the death of Chaucer the poet; the history of the battle of Agincourt; Charles Vth's resignation to his son Philip; the death of Calmet; the death of George II. and the death of Hogarth, with the particulars of each person and event; and so under their respective dates, from Jan. 1 to Dec. 31.

Then follows an explanation of the several subdivisions of time; with illustrations of the names of the days of the week and months of the year, shewing the correspondence of the latter with the French calendar. No other school-book, we believe, includes this sort of information, though of evident utility.

Greater variety of information, or better adapted to juvenile minds, we never remember to have seen. Among the *biographical* articles we perceive some that have never appeared before in any shape, and many that have only been published in voluminous collections, to which young persons do not often find access. The liberality of the author's mind appears conspicuous in the very handsome eulogium that he has written on Mr. Tomkins and Mr. Ashby (the former the celebrated penman, the latter an eminent writing engraver), under the article "Nelson," Nov. 29. Coming from a person of the same profession as Mr. Tomkins, this is a pleasing instance of candour and cordiality.

From this ample collection of biography, &c. we lament we cannot even find room to select the accounts of *Thornton* and *Gardiner*, which are very interesting.

Gratified as we have been during our inspection of this volume, we find reason to complain that some of the articles are of a length disproportioned to their importance; and that sometimes, instead of an article being complete in itself, according to the idea of Hume, references are made to the author's other publications* for farther information. Now, though Mr. Butler's own pupils may be

* *Arithmetical Questions, and Exercises on the Globes.*

presumed to be in possession of those works, yet they may not happen to be known to many purchasers of the present volume, who have a just right to as perfect information as it is in the *author's* power to give. This should be attended to in a future edition.

An index, referring to every place and person mentioned, is affixed to this book; which we recommend in perfect confidence that it will not fail to answer the purpose both of preceptor and pupil.

Anecdotes of George Frederick Handel, and John Christopher Smith, with Select Pieces of Music, composed by J. C. Smith, never before published. 12s. 4to. Cadell and Davies, &c. 1799.

Dr. Burney, Sir John Hawkins, and several anonymous biographers, have given to the public, through various mediums, the life of Handel; and, as their information was obtained from a genuine source, it was hardly to be expected that even the ingenious Mr. Cox (who we are informed is the author of this work) could contribute any very important new matter to the present stock.

Smith was the pupil of Handel, and inherited many of his eccentricities, with a considerable portion of his genius; his musical compositions are so generally known, that an eulogium on their respective merits would be superfluous. The select pieces which are added to this work, are not inferior to the most popular published during the life-time of the author.

The motive which gave rise to this publication, is highly honourable to the humane author.

Observations on the English and French Locks, and on one newly constructed. By an Officer of the Guards. 8vo. 1s. 6d. With Engravings. Gredlier.

This officer seems well informed on the subject which he undertakes to discuss. The match, we find, was the only method at first used for firing the musquet, and it remained so a long time after the French had used the flint and match together. In Queen Anne's reign the dog-lock was used, while the French had the same lock that we have now. Since that time *they* have, at different periods, made various improvements, which have ended in the present lock, so much superior to any before used in Europe, and which throws more fire into the pan than our's. It has been attempted in this newly-constructed lock to obtain several advantages. One cause of our locks missing fire is, the flint being improperly fixed, as the form of the hammer allows it to be struck only on one particular place; struck elsewhere it gives no fire, or only half opens; a flint, therefore, too high or too low, too long or too short, misses fire. In the new hammer here recommended, this cannot happen, for be it struck wherever it may, it must produce the effect required.

It appears indeed to be a simple piece of mechanism, and-worthy of attention by the officers of the British army.

An improved Method of Book-keeping, the Result of Thirty Years practical Experience. By John Shires, Accountant. 4to. Sold by the Author, in Carpenters Buildings, London Wall. 1799.

This appears to us to be a simple and practical system, including every transaction that can occur in business; and is so far an improvement on the usual plan of double entry, as it is calculated to save both time and labour, while it assures accuracy; the journal and ledger checking each other reciprocally.

Mr. Shires's work is recommended by the signatures of Messrs. Lushington, Marryat, and several other merchants and traders, as "deserving the patronage of all persons concerned in business, or who have in charge the education of youth;" and the opinion of those gentlemen must be more likely to be attended to by the public than that of a monthly critic, who is seldom troubled with many accounts, and has therefore little occasion to exercise the art of book-keeping.

A Report of the Judgment of the High Court of Admiralty on the Swedish Convey; pronounced by the Right Hon. Sir William Scott on the 11th June, 1799. By Chr. Robinson, LL.D. Advocate. 8vo. pp. 35. Butterworth. 1799.

This is an animated report of a very important judgment, in which a most extensive class of commercial men are interested.

The editor states his motive for this publication in the following advertisement:—

'The honour and interest of his own country are too deeply and extensively involved in its administration of the Law of Nations, not to render it highly proper for it to be known here at home, in what manner and upon what principles its Tribunals administer that species of law: and to foreign States and their subjects, whose commercial concerns are every day discussed and decided in those Courts, it is surely not less expedient that such information should be given. At any rate, this Publication, for the general fidelity of which the Editor can answer, will prevent the danger of mis-representation,—a danger to which jurisdictions of this nature are peculiarly exposed, and the ill effects of which may extend to interests much more important than those of the personal honour and character of the Learned Judge himself, highly deserving as they may be of all just protection and respect.'

FOREIGN LITERARY INTELLIGENCE.

AT PARIS some curious experiments have been lately made on the power of music over the sensibility of the elephant. A band of music went to play in a gallery extending round the upper part of the stalls in which were kept two elephants distinguished by the names of *Margaret* and *Hans*. Dead silence was procured: some provisions of which they were fond, were given to engage their attention; and the musicians began to play. If no sooner struck the ears of the two elephants, than they ceased from eating, and turned, in surprise, to observe whence the sounds proceeded. At sight of the gallery, the orchestra, and the assembled spectators, they discovered a considerable alarm, as if they imagined that there was some design against their safety. But the music soon overpowered their fears; and all other emotions were completely absorbed in their attention to it. Music of a bold and wild expression excited them to turbulent agitations, expressive either of violent joy, or of rising fury. A soft air performed on the bassoon evidently soothed them to gentle and tender emotions

tions. A gay and lively air moved—especially the female—to demonstrations of highly sportive and amorous sensibility. Other variations of the music produced corresponding changes in the emotions of the elephants. These particulars, communicated in a much more minute detail, in the *MEMOIR* from which we have extracted them, are highly interesting to the physiologist, and to the philosophical enquirer into the nature of the relations between musical sounds and animal sensibility. Many others of the lower animals have been found to be, in a like manner, subject to musical influence. In some parts of France, working oxen have, long, been so remarkably known to be susceptible of new animation, amid their toils, from the power of music, that a plowman who can sing and whistle to them is always hired, greatly in preference to such as want this qualification.

A new system of the *principles of MEDICAL SCIENCE* was, within these last few months, published at Paris, by *Professor PINEL*. Its title is *NOSOGRAPHIA ANALYTICA*. Its author professes to have formed it, more upon an analytical investigation of the nature of diseases, than has been done in regard to any former system of medicine. By the medical critics of France, it is praised, as a work admirably adapted for the use of students, in their first application to this science.

Perhaps one of the most curious books that have been any where lately published, is the work of *P. J. BARTHEZ*, on the *Adaptation of the Structure of the Animal Body to the Movements and Attitudes to which it is destined by Nature*. The author examines, in it, the relations between the same structure and the progressive movements of animals, including the *creeping* of reptiles, the *swimming* of fishes, and the *flight* of birds. He thinks the infant of the human species to be, by the destination of nature, a *biped* not till after its first weakness has been somewhat strengthened by growth. He examines, with great anatomical skill, the structure and natural mobile tendencies of the bones and muscles of the human body; compares them with those of quadrupeds; and assigns reasons, from the principles of mechanics, for the motions and attitudes peculiar to man. He explains, with curious skill, the use of the tail to quadrupeds, and to the other inferior animals furnished with it. He ascribes the power of birds to remain, during their sleep, perched on slender supports in the air, to the vast superiority of the strength of the *contracting*, above that of the *extending* muscles of their feet and toes. His Theory of *Leaping* is eminently curious. He explains, with great ingenuity, the *pacing*, the *trot*, and the *gallop* of horses. He has shewn, that not a few of those which have been accounted the most wonderful *instincts* of the inferior animals, depend upon peculiarities in the structure of their bodies. We think his book highly worthy of the particular notice of the anatomists, physiologists, and philosophers of Britain.

A *NECROLOGY*, or *Annual Collection of Accounts of the Lives of the most eminent Persons who died in the Course of the preceding Year*, has been, for these last six years, regularly published at Gotha. The idea of such a work, is at least as old as *Joann. Niclaus Erythraeus*, whose *Biography of the most eminent Persons who had died in his own Time* is one of the most eloquent and the most amusing productions of the first part of the seventeenth century. It was well exemplified in the eulogies of the French Academicians. It is from the French that it has been adopted by the Germans.

†† H. has our thanks for his friendly communication.

ERRATA.

Add a break, thus, — at the end of the first line of the metrical notation, p. 61.

And l. 26, in the same page, for '*senipede*' read '*hemimeter*.'

Index, letter W, for '*Wüllerforss's*' Apology for the Christian Sabbath — read '*Palmer's*.'



Andrew Kippis, D. D. F. R. S. & S. A.

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